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TEXTS AND STUDIES

CONTRIBUTIONS TO
BIBLICAL AND PATRISTIC LITERATURE

EDITED BY
J. ARMITAGE ROBINSON D.D.
HON. PH.D. GÖTTINGEN HON. D.D. HALLE
CANON OF WESTMINSTER

VOL. V. No. 5.
CLEMENT OF ALEXANDRIA'S BIBLICAL TEXT

BY
P. MORDAUNT BARNARD M.A.
CHRIST'S COLLEGE CAMBRIDGE

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THE BIBLICAL TEXT OF
"
CLEMENT OF ALEXANDRIA

IN THE FOUR GOSPELS AND THE ACTS OF
THE APOSTLES

COLLECTED AND EDITED

BY

P. MORDAUNT BARNARD M.A.

CHRIST'S COLLEGE CAMBRIDGE

WITH AN INTRODUCTION

BY

F. C. BURKITT M.A.

TRINITY COLLEGE CAMBRIDGE

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PREFACE.

THE following pages contain an attempt to set before students in a readily accessible form the text of the Gospels and Acts used by Clement of Alexandria, as far as it can be recovered from his extant writings. I hope that the system of indicating variants will draw attention at once to those of special interest, and will prevent minor ones from being overlooked. In the notes at the foot of each page I have called attention to some of the evidence which may help to throw light on Clement's readings: in doing this I have found Resch's *Aussercanonische Paralleltexthe* (Texte u. Untersuchungen, vol. x.) of the greatest use.

The text of the Quotations (except the Fragments) is founded on my own collations of the MSS. I have to thank my friend, Dr Otto Stählin, who possesses independent collations of F, M, P, and L, for very carefully revising this part of the work. I have not thought it worth while to record all the minor orthographical variants, but I have nowhere departed from the reading of the MSS. without noting the fact. The text of the Fragments I have taken from Zahn's *Forschungen zur Geschichte des nt. Kanons*, III. Theil: the readings of Cod. Berol. Phill. 1665 of the *Adumbrationes* are taken from Harnack's *Geschichte der altchristlichen Litteratur*, I, pp. 306 f.

My best thanks are due to the Editor of this Series and to Mr F. C. Burkitt for much valuable help and advice: to the latter I am especially indebted for his kindness in supplying a most suggestive account of the general character of the text used by Clement.

P. MORDAUNT BARNARD.

HEADLEY RECTORY, NEAR EPSOM.

May, 1899.

INTRODUCTION.

BY F. CRAWFORD BURKITT, M.A.

"I REQUEST," says the Quarterly Reviewer in Dean Burgon's *Revision Revised*, "that the clock of history may be put back seventeen hundred years. This is A.D. 183, if you please: and—(indulge me in the supposition!)—you and I are walking in Alexandria. We have reached the house of one Clemens,—a learned Athenian, who has long been a resident here. Let us step into his library,—he is from home. What a queer place! See, he has been reading his Bible, which is open at S. Mark x. Is it not a well-used copy? It must be at least 50 or 60 years old. Well, but suppose only 30 or 40. It was executed therefore *within fifty years of the death of S. John the Evangelist*. Come, let us transcribe two of the columns (σελίδες) as faithfully as we possibly can, and be off....We are back in England again. and the clock has been put right. Now let us sit down and examine our curiosity at leisure....It proves on inspection to be a transcript of the 15 verses (ver. 17 to ver. 31) which relate to the coming of the rich young Ruler to our LORD.

"We make a surprising discovery.....*It is impossible to produce a fouler exhibition of S. Mark x 17—31 than is contained in a document full two centuries older than either B or N,—itself the property of one of the most famous of the ante-Nicene Fathers.*"

Far be it from the present writer to attempt to rival the lively style or the sweeping adjectives of the late Dean of Chichester. If we cannot always accept his conclusions, we may at least acknowledge that his picturesque narrative has put clearly

and accurately the decisive question. As he himself says (*Revision Revised*, p. 329): "The foulness of a text which must have been penned within 70 or 80 years of the death of the last of the Evangelists, is a matter of fact—which must be loyally accepted, and made the best of." Mr Barnard has paid a longer and less hurried visit than Dean Burgon's flying call. He has copied out all the marked places in Clement's Bible as far as the Gospels and Acts are concerned: we see at a glance what selection of passages Clement in his somewhat voluminous writings found occasion to quote, and we can compare for ourselves the text of these passages with our Greek MSS and the early versions¹.

Before actually examining Clement's quotations, let us for a moment consider what we might have expected to find. Since the publication of the Revised Version and Dean Burgon's strictures on it, investigations and discoveries have been made which bear directly on our subject. The general result is quite clear. Whether **Σ** and B are, as Dean Burgon has it, 'two false witnesses,' B at least can no longer be regarded as a mere 'curiosity' (*Rev. Revised*, pp. 318, 319). There can now be little doubt that this MS represents in the Gospels with great accuracy the type of Greek text current in Egypt from the middle of the third century A.D., though B itself may very well have been written at Caesarea in the famous library of Pamphilus.

The Egyptian affinities of B have been well illustrated by three comparatively recent publications.

(i) In *Notices et Extraits*, xxxivⁱⁱ, M. Amélineau has edited the Greek columns of a Graeco-Sahidic uncial MS similar to the Borgian fragments (T). Nothing can be more characteristically Egyptian than these Graeco-Sahidic texts, written in Upper Egypt with the Greek and the vernacular version in parallel columns. Their general agreement with B and the early correctors of **Σ** has long been known², and Amélineau's new fragments are of the same type as their predecessors. Thus in Lc x 24

¹ It is but just to the memory of Griesbach to recal the fact that in *Symbolae Criticae* ii, pp. 227—620, that great predecessor of Dr Hort collected together all the N.T. quotations of Clement and Origen. It is from *Symbolae Criticae* that Tischendorf's readings of Clement are excerpted.

² Thus, for example, Bousset's brilliant but too hasty generalisations (in *Texte und Untersuchungen*, 1894) are mainly founded on this acknowledged fact.

("Prophets and kings have desired...to hear what ye hear") after ἀκούσαι B adds μοι—quite wrongly, and quite alone until Amélineau's fragment was found to add ποι: i.e. either it has the same reading as B and has been misread by the editor, or it presents us with a simple corruption of B's text. Again, in Jn viii 57 Amélineau's fragment sides with **N***, the Sahidic and the Sinai Palimpsest of the Old Syriac, in reading *Hath Abraham seen thee?* for *Hast thou seen Abraham?* Here B, we may remark in passing, neither reads ἑώρακας with most documents, nor ἑώρακέν σε with **N*** and its allies; it shews its 'neutrality' by giving us ἑώρακες, which is neither the one nor the other¹.

(ii) Another interesting example of a very different kind I owe to the Editor of this Series. Canon Armitage Robinson writes to me:—

"Herr Wobbermin, who has recently published the early Liturgical Fragments to which I have referred in the note to Mt xxvi 27 (p. 29), adds from the same MS a tractate entitled Περὶ πατρὸς καὶ υἱοῦ. This piece he assigns to Serapion, Bishop of Thmuis, whose name occurs above two of the Prayers which precede it. I cannot think that any one who reads side by side with this the work of Serapion *adversus Manichaeos*, as now reconstructed almost in its entirety (see Wobbermin, p. 27), will be inclined to accept the theory of identity of authorship. The present piece is far inferior in logical power, and wholly different in rhetorical style. But, anonymous as it must at present remain,

Δ

¹ As a matter of fact B has εώρακες, and the spelling with ο for ω is also found in Amélineau's fragment. It has been suggested to me that -κες may have been a recognised though irregular form of the 2nd pers. sing. But ἑώρακας (or ἑώρακας) stands without variant in **NABC** wherever it occurs in the N.T., viz. Jn ix 37, xx 29, Ac xxii 13. On the other hand ἑώρακέ τις (with ο and without ν) stands in Jn vi 46 B (*sic*). We may with some confidence conjecture that the common ancestor of **N** and B had here the reading ἑώρακέ σε, without ν ἐφελκυστικόν. It may be worth while to point out that there is no foundation for the theory that B itself once read εώρακεσε. The line of text, as written by the first hand, is

ΒΡΑΔΜΕΟΡΑΚΕΣ ΕΙΠΕ—

a space of one letter being left blank before εἶπεν to mark the entry of a new speaker, just as a similar space is left before εἶπαν at the beginning of the verse four lines above. What may be faintly traced in the photograph at the blank space is not ε, but the τ of ἐκ δευτέρου (Jn ix 24) on the other side of the leaf.

it is of considerable interest. It clearly belongs to the period of Athanasian controversy in which the doctrine of the Holy Spirit had not yet come to the fore. From a textual point of view it may suffice to mention two notable readings:

“(1) In the margin of Cod. B at Heb i 3, as is well known, we have the following curious note by a scribe who has restored the original reading of the codex, namely *φανερῶν*, for which a corrector had substituted the usual *φέρων*:—‘Fool and knave, can’t you leave the old reading alone and not alter it!’ I am not aware that any parallel has been offered for the reading *φανερῶν*. But in the piece in question (Wobbermin, p. 23, ll. 21 ff.) we read: Πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν· καὶ πάλιν ὁ ἱερός Παῦλος ὁ ἀπόστολος ἐν τῇ πρὸς Ἑβραίους λέγει· Φανερῶν δὲ τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ.

“(2) On the next page we read (p. 24, ll. 1 f.): ἔτι δὲ καὶ ἐν τῇ ἀποκαλύψει Ἰωάννου γέγραπται· Ὁ πρωτότοκος καὶ ὁ ἔσχατος, κ.τ.λ. Here Wobbermin merely refers to Apoc i 8. But the true reference is to Apoc i 17 and ii 8, in both of which places we find *πρωτότοκος* for *πρῶτος* in Cod. A, and apparently nowhere else.

“It is certainly a matter of great interest to have placed in our hands an Egyptian tract of the fourth century, which on one page attests a singular reading of B, and on the next a singular reading of A.”

So far Canon Robinson. It is worth while to add that B is not extant for the Apocalypse, and that A in that book is held to take its place. Very possibly therefore B itself might have been found to read *πρωτότοκος*, if these passages had been preserved in it.

(iii) The most striking discovery of all remains. In the Oxyrhynchus papyrus fragment of S. Matthew, discovered and edited by Grenfell and Hunt¹, we have at last an undoubted piece of a third-century Gospel MS. The fragment is older, probably by a century, than any known MS of any part of the New Testament, and most fortunately covers a passage where the variants are extremely well marked (*viz.* Mt i 1—20). What,

¹ *The Oxyrhynchus Papyri*, pt. i, pp. 4—7.

then, does this voice from the dead say? Does it support Burgon, or Hort?

The answer is most decided. It sides with **Σ** and B. With **Σ** and B (and of course 'Westcott and Hort') it has *Boes* for *Booz*, *Iobed* for *Obed*, *Asaph* for *Asa*. Nor is this agreement confined to the spelling of the names of Jewish Kings, seeing that it has *γένεσις* in Mt i 18 (not *γέννησις*), a reading characteristic enough of B and Dr Hort to draw forth three pages of Dean Burgon's indignation¹. Other readings of B similarly attested by the new fragment are *δειγματίσαι* for *παραδειγματίσαι* (*ver.* 19), and the omission of *ὁ βασιλεὺς* in *ver.* 6 and of *γὰρ* in *ver.* 18. Nor does the papyrus give support to 'Western' texts, any more than to the 'Received Text.' Both in *vv.* 16 and 18 it rejects the readings of Codex Bezae and its allies. In one word, it is just such a document as Dr Hort would have expected it to be.

With the evidence of the Graeco-Sahidic texts, of the Pseudo-Serapion, of the Oxyrhynchus Papyrus, fresh in our minds, let us turn back to Clement's quotations. Should we not be prepared to find a text like B? We may make large allowances for carelessness of quotation on the part of Clement, we may even go on to assume that his MS may have been faulty or illegible. But at least we should expect that, where the reading of this manuscript could be ascertained, it would side with the critical editors. Other 'Fathers' in the East or in the West might use a text tainted with 'Western' errors, but we should not look for them in Clement of Alexandria, our earliest witness in the one land which we think of as preeminently free from 'Western' influences.

Yet the unexpected is what we find. Clement's quotations have a fundamentally 'Western' character. His allies are not B and the Coptic Versions, but D and the Old Latin.

In seeking to get a first impression of the character of the text of a second century author, whose writings are preserved in single MSS of the 10th or 11th centuries, it is necessary to begin with well marked variations. In such a case much cannot be built on variations between *πατήρ* and *πάτερ*, *ἀναλύσει* and *ἀναλύσῃ*. Moreover, we must take no account of variations due to mere paraphrase on Clement's part. How necessary this

¹ *Revision Revised*, pp. 119—122.

warning is may be seen, for example, from his allusion to Mt xi 16, 17 in *Paed* I v 13 (105) [*infra*, p. 15]:—

αὐθὶς τε παιδίους ὅμοιοι τὴν βασιλείαν τῶν οὐρανῶν ἐν ἀγοραῖς
καθημένοις ¹⁷ καὶ λέγουσιν·

Ἡὺλήσαμεν ὑμῖν καὶ οὐκ ὤρχήσασθε·

ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.

Here the first line is merely introductory and is rightly printed by Mr Barnard in ordinary and not in spaced type. The phrase containing the well-known variant *ἐτέροις* (*ἐταίροις*) is passed over altogether, while the very application of the parable is changed in a way legitimate enough in an allusion, but hardly suggestive of a writer copying out passages from a book. In Clement the children are likened to ‘the Kingdom of Heaven,’ but in the Gospel the comparison is with ‘the men of this generation.’ It comes to much the same thing, of course; in fact, it is the Gospel which to me seems the less logically accurate. But be that as it may, the line from *αὐθὶς* to *λέγουσιν* affords no secure evidence as to the readings of Clement’s Bible. Yet this paraphrase can be made to yield no less than three agreements of Clement with the ‘Received Text’ against the better MSS, *viz.* the position of *καθημένοις*, the omission of the article before *ἀγοραῖς*, and the addition of *καὶ* before *λέγουσιν*. It is therefore most important to notice that when we turn from the introductory paraphrase to the real quotation the position is entirely changed. There is only one variant here, *viz.* the presence or absence of *ὑμῖν* after *ἐθρηνήσαμεν*. The temptation to make the clauses symmetrical has been so strong that nearly all MSS and versions insert the word. But Clement’s text rejects it in company with **ABDZ** 1 al² lat. *k f* vg and the Bohairic—in other words, with a small group containing the best ‘Western’ and the best ‘non-Western’ texts¹.

Yet this example hardly touches the main question. It was only to be expected that Clement would side with the best Greek and the best Latin when they agreed together. The really surprising thing is, that when they are divided Clement sides so often not with the Greek but with the Latin. Examples

¹ It is worth remarking that all the Syriac texts insert the pronoun.

of this are easy enough to find. Thus in Lc iii 22, for "Thou art my Son beloved; in thee I am well pleased," Clement, in company with D and nearly all our best Old Latin authorities, has the words of Ps ii 7

*Thou art my Son beloved; this day have I begotten thee*¹.

Similarly in Lc ix 62 the same group (D Clem lat.vt) has

No one looking back and putting his hand to the plough is fit for the kingdom of God.

These two examples are quite unambiguous. They are not only 'Western' (to use the familiar but inaccurate term for readings which are at once *non-Alexandrian and non-Antiochian*), but 'Western' of a particular type; for in each instance the Old Syriac evidence goes with the ordinary text against Clement and D with its Latin allies. The case of Lc ix 62 is especially instructive, because of the fulness of the evidence. The Latin evidence includes two quotations from Cyprian, so that there can be no doubt of the antiquity of the reading in the West, while the Syriac attestation for the ordinary reading includes unambiguous references in the *Doctrine of Addai*, the *Acts of Thomas* and S. Ephraim². Moreover, the reading of D and Clement is obviously wrong; and it is companionship in error which shews real affinity of text. As a working hypothesis, therefore, we have good grounds for treating the text used by Clement as a branch of the 'Western' text not akin to the Old Syriac Version; in other words, as a text really and geographically Western.

This preliminary conclusion is of very great importance for estimating the value of the numerous striking agreements of Clement with the Old Syriac, especially with the Sinai Palimpsest (syr.sin). If Clement's text and the Old Syriac be practically independent of one another, their agreements mark the confluence of two separate lines of evidence: the readings thus preserved

¹ In Clement 'beloved' most probably comes from the parallels (Mt iii 17 = Mc i 11). It is not found in D lat.vt. Here as in several other places *e* deserts the other Old Latin mss for a more commonplace reading.

² See Overbeck 127, where the text is certainly independent of syr.vg.

must be so ancient as on that account alone to challenge acceptance.

The chief examples of agreement between Clement and syr.*sin* are

1. Mt iv 17. *The kingdom of heaven is at hand* (Clem = Eus^{dem} k syr.*sin-crt*). The same reading is also attested by Origen, according to WH *Introduction* § 360.

[Most documents prefix *Repent ye, for...*]

2. Mt xviii 20. The occurrence of *παρ' οἷς* in Clement's allusion (*infra*, p. 22) makes it evident that he would have supported D (g) and syr.*sin* in reading *For there are not two or three gathered together in my Name, with whom I am not in the midst of them.*

[Most documents (incl. Cyp²²⁰ and syr.*crt.*) read οὖ for οὐ and ἐκεῖ εἰμὶ for *παρ' οἷς οὐκ εἰμὶ*. It may be pointed out that a somewhat similar suppression of *παρὰ* is to be found at Mt viii 10. In the verse before us *παρ' οἷς...ἐν μέσῳ αὐτῶν* is sufficiently awkward Greek to provoke emendation, but it can be naturally explained as a rather crude attempt to imitate Semitic idiom.]

3. Lc xiv 20. *I have married a wife and I cannot come* (Clem = lat.vt, syr.vt omits 'and', while D substitutes *διό*).

[Most documents add *therefore* (διὰ τοῦτο) to 'and'.]

4. Lc xvii 4. If syr.*sin* by rendering 'and these seven times he turn unto thee' really implies *καὶ τὸ ἐπτάκις* with the article, as seems not unlikely, the combination D Clem syr.*sin* (with syr.*crt* and the Latins neutral) is really stronger than any accumulation of Greek MSS unsupported by the older versions.

[Most documents omit *τὸ* before *ἐπτάκις*.]

5. Lc xx 34. From the three passages placed together on p. 50 it is evident that Clement read *beget and are begotten* as well as *marry and are given in marriage*, thus agreeing with a Iren¹⁶⁸ and syr.*sin-crt*. D and some Latin MSS have *are begotten and beget*, the best Latin (incl. Cyp^{2/2} and e) omitting *marry and are given in marriage*.

[Most documents omit *beget and are begotten* altogether.]

6. Jn viii 34. *He that committeth sin is a slave* (not adding *of sin*). The omission of *τῆς ἁμαρτίας* is supported by D b Cyp²⁷⁴ as well as Clem and syr.*sin*. The shorter reading here is all the more noteworthy, as it could not have come from homœoteleuton; and it probably preserves the original text¹.

The reader will note that in none of these readings is Clement found quite alone with the Old Syriac. There is always some secondary attestation².

When the readings attested by Clement have no Syriac support there is, as a rule, less to be said for them. One of the most striking is the addition of *καὶ ἄγρους* at the end of Mc x 22, which is supported by the Latins *b* and *k*, but by no Greek MS. Whether the words should be restored to S. Mark or not, the agreement of Clement with the leading MS of the African Latin and a good representative of the 'European' texts suggests that their absence from Cod. D is the result of correction. A somewhat similar instance is to be found in Jn xv 1, where D with *τὸ καρποφόρον* seems to stand half-way between Clement's *τὸ καρποφοροῦν* and the *τὸ καρπὸν φέρον* of most documents.

With regard to the curious recasting of Mt xxiii 27, where Clement sides with D and Irenaeus, it may be remarked that *οἷτινες* (after *τάφοις κεκονιαμένοις*) is omitted by *N**, and that the construction of the clauses is changed in syr.*sin* (cf. also Aphraates³⁰⁷). It is evident therefore that here, as in many other passages, there was much confusion and alteration of the phraseology in early times, and that the smooth uniformity of our

¹ Comp. Jn xi 25, where Cyp³¹⁰ and syr.*sin* agree in reading *I am the Resurrection*, without adding '*and the Life*.'

² I have not included the reading *ἄριστον* for *ἄρον* in Lc xiv 15 among the agreements between Clement and the Old Syriac. It is true that the Old Syriac reading *shârûthâ* definitely implies *ἄριστον* in the underlying Greek, but it is not likely that this was the reading of Clement¹⁶⁶. The better MS (P) of the *Paedagogus* reads *ἄρον*: *ἄριστον* is only supported by F, and in a mediaeval MS it was much more probable that *ἄρον* should be changed into *ἄριστον* than *vice versa*. Although *ἄριστον* is found in none of the early uncials it is supported by the later uncials and by nine cursives out of ten. It is certainly curious to find it supported by syr.vt (not syr.vg); but the distribution of the evidence makes it probable that the corruption occurred independently in the ancient Greek text underlying syr.vt and in some popular Constantinopolitan exemplar which has infected the later MSS.

Greek MSS—including B—is a sign not of unbroken tradition, but of the surgical aid of an editor.

Among the most interesting of Clement's quotations is that of Lc xxiv 41—44. Clement (*Paed* II i 15), in the course of a discussion upon the food and cooking suitable for Christian people, says: "⁴¹*Have ye aught to eat here?* said the Lord unto the disciples after the resurrection. ⁴²*And they*, as having been taught by Him to practise frugality, *gave Him a piece of a broiled fish.* ⁴³*And having eaten before them* ⁴⁴*He said to them* (quoth Luke) what He did say."

Mr Barnard (p. 50, note) remarks that Clement's text underlies the renderings in *b ff* and *q*; but may we not go further and claim it as the text which best explains the origin of all the variants in this much altered passage¹? In any case, the natural desire to round off *ver.* 43 with a finite verb, and begin a new sentence or paragraph with *ver.* 44, supplies a reason for change. It would be difficult to regard the Vulgate text of Lc xxiv 43 as a direct corruption of the ordinary Greek².

I should not be inclined to lay much stress upon the agreement of Clement with the 'Received Text' in Jn xvii 24—26, except so far as it discredits the eccentric reading of D in this passage. The main variants (apart from the singular *κακέϊνοι* for *καὶ οὗτοι* in *ver.* 25) are in the opening words of *ver.* 24, where Clement reads *Πάτερ, οὓς ἔδωκάς μοι*, for *Πατήρ, ὁ δέδωκάς μοι*. We cannot expect light upon the appropriate vocative for *πατήρ* from the 10th century MS of Clement; and *ἔδωκάς* for *δέδωκάς* has here very little attestation. The real variant is between *ὁ* and *οὓς*. For *ὁ* Tischendorf quotes *ⲬBD* and the Bohairic: for *οὓς* we have all other MSS and versions, including the Latin and the Sahidic. In spite of this imposing array there

¹ The African Latin text of Lc xxiv 41—44 (i.e. *c* and the text underlying *c*) only differs from that of Clement by reading *λαβὼν* for *φαγών*. I need scarcely remind my readers that *accepit...et dixit* is characteristically 'African' for *accipiens...dixit* (cf. *Old-Latin Biblical Texts* ii, p. ciii).

² Compare the variations in *ἔλαβεν* and *ἔφαγεν* in Lc vi 4. Dr Hort in his note Lc xxiv 43 rightly considers that Clement's text did not contain the allusion to the honey-comb. Dean Burgon held the opposite opinion; but his argument would prove that Clement's Bible had references to 'bulbs,' 'herbs,' 'cheese,' and *τραγήματα*.

is much to be said for the reading of **Ν**BD, seeing that with *κακεῖνοι* following in the same sentence there was more reason to change *ὁ* into *οὗς* than *vice versa*. It is therefore reassuring to find that *syr.sin* clearly supports *ὃ*, a fact all the more noteworthy, as *syr.sin* shews its independence of the ordinary tradition by beginning *ver.* 24 with ‘and,’ and throwing back ‘Father’ into the preceding verse. The length and general accuracy of Clement’s citation of this passage (see Mr Barnard’s Note, p. 61) might lead some to build on it more than it can legitimately be made to bear.

It must also not be forgotten that there are a few instances in the Gospels where Clement’s text supports the great uncials and the critical editors against the ‘Western’ documents and the Antiochian text. Thus he reads *ἐπέσπειρεν* for *ἔσπειρεν* in Mt xiii 25, and *ὁ μονογενὴς θεὸς* in Jn i 18. Yet even here the ‘Western’ evidence is not really united; in the former example the Syriac versions cannot safely be cited for either reading, while in Jn i 18 there is much to suggest that the earliest form of the Old Syriac attested *μονογενὴς* (or *ὁ μονογενὴς*) alone, without *θεὸς* or *υἱός*. It will also be noticed that Clement sides with **Ν**^c 33 and the Bohairic against **Ν***BC by inserting the article before *μονογενὴς θεός*.

On the whole, Clement’s quotations from the Acts are less predominantly ‘Western,’ but it would be rash to argue from the evidence for the Acts to the Gospels, or *vice versa*. Till the roll dropped out of use and the large vellum *codex* took its place, the Acts must always have circulated separately from the book of the Gospels. It may be well also to remind ourselves of the lamentable lack even now of Old Syriac evidence for the text of the Acts: with our imperfect knowledge it is safer simply to suspend judgement. It is, however, clear that Clement opposes the well-known ‘Western’ readings in Ac xv 28, 29, just as a stray quotation in Aphraates³⁸⁴ shews us that the Old Syriac opposes the ‘Western’ reading in Ac ix 26.

What, then, is the general lesson that we are to draw from the study of the Biblical quotations of Clement of Alexandria? My own impressions are quite clear. In the first place, they cut off the only channel by which we might have thought to connect

the 'non-Western' text, as an organic whole, with apostolic times. With Clement's evidence before us we must recognise that the earliest texts of the Gospels are fundamentally 'Western' in every country of which we have knowledge, even in Egypt. If we have any real trust in antiquity, any real belief in the continuity of Christian tradition, we must be prepared to admit many 'Western' readings as authentic, as alone having a historical claim to originality. Let us come out of the land of Egypt, which speaks (as Clement's quotations shew) with such doubtful authority, and let us see whether the agreement of East and West, of Edessa and Carthage, will not give us a surer basis upon which to establish our text of the Gospels.

In the second place, I am sure that the earliest 'Western' readings will be found no whit inferior to those of Cod. B. I do not believe that to follow Western authorities, with a due allowance of caution, is to murder the text¹. The discoveries of quite recent times have changed the conditions of the problem. Fifty years ago the best 'Western' documents were inaccessible. Our knowledge of the earliest non-Alexandrian texts of the Gospels was even more limited than our present knowledge of the earliest non-Alexandrian texts of the Pauline Epistles; i.e. it consisted of the quotations of Tertullian and Cyprian,—nothing more. 'Western' readings meant those of Codex Bezae and the Latin MSS *a b* and *c*. These documents often go wrong together: they by no means always give us the texts current in Western Europe in their earliest form. The African Latin was unknown, except so far as it was covered by chance quotations from S. Cyprian, and the very existence of a Syriac Version older than the official Peshitta was a conjecture.

How different is the case now! By the publication of Cod. Bobiensis (*k*) enough of the version used by S. Cyprian is before us in a continuous text to enable us to judge of its critical affinities, while with regard to early Syriac evidence the difference is that between darkness and daylight. Not to speak of the fragments of Tatian's *Diatessaron* preserved in S. Ephraim or the quotations of Aphraates, we have an excellent text of the

¹ See Cic. *De Off.* ii 88, as quoted by Dr Salmon on his *Thoughts on Textual Criticism*, p. 90.

four Gospels nearly complete in the Sinai Palimpsest, while Cureton's MS (a far inferior text, but the only form of the version known to Dr Hort) serves to tell us something of the limits of variation in Syriac-speaking communities. These authorities are all 'Western,' i.e. they do not attest certain well-defined Alexandrian readings, such as ἡπόρει in Mc vi 20 and the well-known interpolation in Mt xxvii 49. But in many other instances they actually form the bulk of the attestation for Dr Hort's own text. That text is sometimes in agreement with the oldest Syriac, sometimes with the oldest Latin: the question at issue is what right we have to reject the oldest Syriac and the oldest Latin when they agree.

The strain of text represented in Greek MSS by \aleph and B can be traced in Egypt as far back as the middle of the 3rd century, but Clement shews that even in Egypt the earliest evidence gives it little support. Why then should we be tied down to Βεζεβούλ, or Ἰωάνης? Why should we omit *without cause* in Mt v 22, or *and the bride* in Mt xxv 1? Does it not lighten the 'Synoptic Problem' to leave out Jn xii 8 and Mt xxi 44? Let us trust the earliest texts we can get—Clement's among them—and see whether the result does not justify the venture.

F. C. BURKITT.

Easter, 1899.

THE QUOTATIONS OF
CLEMENT OF ALEXANDRIA
FROM
THE FOUR GOSPELS
AND
THE ACTS OF THE APOSTLES

NOTE.

It is presumed that the reader will have Tischendorf's *Editio octava critica maior* open before him.

Words printed in spaced type probably formed part of Clement's biblical text.

ὑδατος A study of the textual evidence for words thus marked may throw considerable light on the character of the text used by Clement.

μηδεὶς Words are thus marked (i) when variants of any lesser interest exist, (ii) when Clement's quotation differs from all known texts, but the difference is probably not of much textual interest.

ποιήσατε ἑαυτοῖς Words are thus marked (i) when there is a difference of order supported by other evidence, (ii) when Clement's order differs from all known texts.

^ This sign indicates an omission of considerable textual importance.

^ This sign indicates an omission of slight textual importance.

= Lc iii 8 References are thus given to parallel passages, when it is doubtful to which passage Clement's quotation or allusion should be referred.

[*Strom* I xv 71 (359).] Passages to which reference is thus made contain allusions which throw little or no light on the text used by Clement.

Tisch. Under this heading are given corrections to be made in Tischendorf's references to Clement.

On the MSS. of Clement's Works see Texts and Studies Vol. v No. 2, *Introduction*. The following summary may be useful for reference :—

PROTREPTICUS and PAEDAGOGUS. Where extant P (Paris. Gr. 451) is the ultimate authority, though there is a possibility that F (Medic. Laur. Pl. v c. 24 : it does not contain the *Protr*) may have an independent value : where P is wanting (*Paed* I i—x and beginning of xi) the text must be based on F and M (Mutinensis Gr. 126) ; but it must be borne in mind that M is a very faithful copy of P, while F (if a copy of P) has undergone considerable alteration.

STROMATA, EXCERPTA, and ECLOGAE. L (Medic. Laur. Pl. v c. 3)

QUIS DIVES SALVETUR. S (Scorialensis Ω III 19)

I have collated the Quotations from the Gospels and Acts in all these MSS.

The symbol *v* denotes the *Editio Princeps* of Clement published by Petrus Victorius, Florence, 1550.

CLEMENT OF ALEXANDRIA'S QUOTATIONS FROM ST MATTHEW.

i 17 Ἐν δὲ τῷ κατὰ Ματθαῖον εὐαγγελίῳ ἡ ἀπὸ Ἀβραὰμ γενεαλογία μέχρι Μαρίας τῆς μητρὸς τοῦ κυρίου περαιούται· Γίνονται γὰρ, φησὶν, ἀπὸ Ἀβραὰμ ἕως Δαβὶδ γενεαὶ ἰδ', καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ ἰδ', καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ ὁμοίως ἄλλαι γενεαὶ ἰδ'. *Strom* i xxi 147 (409).

ii 2 [*Strom* i xv 71 (359); *Exc ex Theod* §§ 74, 75 (986).]

iii 7 [*Protr* i 4 (4); *Strom* iv xvi 100 (608).] See on xxiii 33.

iii 9 = *Lc* iii 8 Δυνατὸς γὰρ ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ. *Protr* i 4 (4).

10 = *Lc* iii 9... ἀλλὰ τὴν ἀξίην τὴν αὐτοῦ πρὸς τὰς ρίζας τῆς κακίας προσαγαγών. *QDS* § 29 (952).

11 f. = *Lc* iii 16 f. Ὁ Ἰωάννης φησὶν ὅτι Ἐγὼ μὲν ὑμᾶς ὕδατι βαπτίζω· ἔρχεται δέ μου ὁ ὀπίσω¹ ὁ βαπτίζων ὑμᾶς ἐν πνεύματι καὶ πυρὶ... τὸ γὰρ πτύον ἐν τῇ χειρὶ αὐτοῦ τοῦ διακαθάραι τὴν ἄλῳ, καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω. *Ecl Proph* § 25 (995).

12 = *Lc* iii 17... ἵνα... διακριθῶμεν... τῶν ἀχυρμῶν καὶ εἰς τὴν πατρίαν ἀποθήκην σωρευθῶμεν². τὸ γὰρ πτύον ἐν τῇ χειρὶ τοῦ κυρίου... *Paed* i ix 83 (147, 148).

iv 1 = *Lc* iv 1 [*Strom* i ix 44 (342).]

4 = *Lc* iv 4 Οὐ γὰρ ἐπ' ἄρτω^Λ ζήσεται ὁ δίκαιος. *Paed* ii i 7 (167).

Οὐ γὰρ ἐπ' ἄρτω μόνω ζήσεται ὁ δίκαιος³, ἀλλ' ἐν τῷ ρήματι^Λ κυρίου. *Paed* iii vii 40 (277).

16 Φῶς ἡμῖν ἐξ οὐρανοῦ τοῖς ἐν σκότει κατωρρυγμένοις καὶ ἐν ^Λ σκιᾷ θανάτου κατακεκλεισμένοις ἐξέλαμψεν. *Protr* xi 114 (88).

[*Strom* vii vii 43 (856).]

1 ὁ ὀπίσω *L* v om ὁ edd 2 σωρευθῶμεν *M* ἀποσωρευθῶμεν *F* sed apo sec. man. punctis notatur (hiat *P*) 3 ὁ δίκαιος] om ὁ *F**

TISCH. III v. 11, l. 4 *Clem*^{col 995}] + (sed potius a *Lc* pendet)

iii 10 Cp. *syr.sin* (Mt) "The axe has reached the roots of the trees." [*D*^{sr} is missing, but lat. vt (exc *k*) has *ad radices arborum*: *k* has *ad radicem malorum*. *F. C. B.*]
With this cp. *Paed* ii vi 51 (199) δεινὸς γὰρ αἶε τὰς ρίζας τῶν ἀμαρτημάτων ἐκκόπτειν.

11 f. This quotation follows *Lc* rather more closely than *Mt*.

iv 4 Note *δικαιος* twice used for *ἄνθρωπος*. ἐν for ἐπὶ is found in *CD* in *Mt* and *D* in *Lc*. *D* b g¹ in *Mt*, and most documents in *Lc*, omit ἐκπορευομένων διὰ στόματος. *Syr.sin-crt* in *Mt* have κυρίου for θεοῦ [= *Deut* viii 3].

16 This loose paraphrase perhaps supports the omission of χώρα καὶ by a c k *syr.crt* [om. καὶ *D* (b g¹)].

iv 17 Ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν. *Protr ix 87 (72).*

19 [*Paed iii xi 52 (285).*]

v 3 Μακάριοι δὲ καὶ οἱ πτωχοὶ εἴτε πνεύματι εἴτε περιουσίᾳ διὰ δικαιοσύνην δηλονότι. *Strom iv vi 26 (575).*

Οὗτός ἐστιν ὁ μακαριζόμενος ὑπὸ τοῦ κυρίου καὶ πτωχὸς τῷ πνεύματι καλούμενος, κληρονόμος ἔτοιμος οὐρανοῦ βασιλείας. *QDS § 16 (944).*

Διὸ καὶ προσέθηκεν ὁ Ματθαῖος· Μακάριοι οἱ πτωχοί· πῶς; Τῷ πνεύματι. *QDS § 17 (945).*

See also on *Lc vi 20*.

4 Ὅθεν εἰκότως Μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. οἱ γὰρ μετανοήσαντες ἐφ' οἷς κακῶς προβεβίωκασιν εἰς τὴν κλήσιν παρέσονται· τοῦτο γὰρ ἐστι τὸ παρακληθῆναι. *Strom iv vi 37 (580).*

5 Μακάριοι, φησὶν, οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. *Strom iv vi 36 (579).*

6 Μακάριοι τῷ ὄντι κατὰ τὴν γραφὴν οἱ πεινῶντες καὶ διψῶντες τὴν ἀλήθειαν, ὅτι πλησθήσονται τροφῆς αἰδίου. *Strom v xi 70 (688).*

Μακάριοι γὰρ οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην τοῦ θεοῦ, οὗτοι γὰρ καὶ ἐμπλησθήσονται. *Ecl Proph § 14 (992).*

Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην τοῦ θεοῦ. *QDS § 17 (945).* [*Strom i i 7 (319); iv vi 25 (575).*]

7 Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. *Strom iv vi 38 (580).*

7 etc. Ἐλεᾶτε¹, φησὶν ὁ κύριος, ἵνα ἐλεηθῇτε· ἀφίετε, ἵνα ἀφεθῇ ὑμῖν· ὡς ποιεῖτε, οὕτως ποιηθήσεται ὑμῖν· ὡς δίδετε, οὕτως δοθήσεται ὑμῖν· ὡς κρίνετε, οὕτως κριθήσεσθε· ὡς χρηστεύεσθε, οὕτως χρηστευθήσεται ὑμῖν· ὃ μέτρω μετρεῖτε ἀντιμετρηθήσεται ὑμῖν. *Strom ii xviii 91 (476).*

8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὁψονται. *Strom ii xi 50 (455); Exc ex Theod § 11 (970).*

Οἱ καθαροὶ δὲ τῇ καρδίᾳ τὸν θεὸν ὁψονται. *Strom v i 7 (647).*

1 ἐλεεῖτε Dind.

iv 17 [ὅτι ἡγγικεν for μετανοεῖτε ἡγγικεν γὰρ is read by Eus^{dem} 438 *h syr.sin(-crt)*. *Syr.crt* does not express ὅτι. F. C. B.]

v 4, 5 Tischendorf concludes from the order in which Clement discusses these verses that he found μακ. οἱ πραεῖς before μακ. οἱ πενθοῦντες as in D 33 a k vg *syr.crt*. This argument is hardly safe; in *Strom iv vi 25, 26 (575)* Clement quotes in the order vv. 10, 6, 3.

6 The insertion of τοῦ θεοῦ is perhaps due to a reminiscence of passages in the Romans, e.g. x 3. The variants for χορτασθήσονται are probably from *Lc i 53 πεινῶντας ἐνέπλησεν ἀγαθῶν*.

7 The passage from (476) is quoted with one variant from Clement of Rome i xiii 2, where it is introduced by the words μάλιστα μεμνημένοι τῶν λόγων τοῦ κυρίου Ἰησοῦ, οὗς ἐλάλησεν διδάσκων ἐπιείκειαν καὶ μακροθυμίαν· οὕτως γὰρ εἶπεν· Ἐλεᾶτε κτέ. Cp. Resch *Aggrapha*, pp. 96 f.; in the *Aussercanonische Paralleltexzte* on this passage of Mt he further quotes the first clause from Prochorus *Acta Ioannis* ed. Zahn p. 73.

8 τῇ καρδίᾳ 8 times, τὴν καρδίαν 5 times; the latter reading is perhaps partly due to confusion between ι adscript and ν.

[The accusative was gradually ousting the dative, wherever it could. Datives disappear more and more, till in the modern language they are lost entirely. The reasons for this are well discussed in Karl Dieterich's *Untersuchungen zur Geschichte der griechischen Sprache* (1898) *Byzantinisches Archiv*, heft i pp. 149 ff. J. A. B.]

Μακαρίους εἶπεν τοὺς καθαρὸς τὴν καρδίαν, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. *Strom* iv vi 39 (581).

Καθαρὸς τῇ καρδίᾳ. *Strom* vii iii 13 (835); iii 19 (839); x 56 (865); x 57 (865).

...ὡς καθαρὸς τῇ καρδίᾳ γενόμενος ἔδῃς τὸν θεόν. *QDS* § 19 (946).

Καθαρὸς τὴν καρδίαν. *Strom* v vi 40 (669); vi xii 102 (791); xiv 108 (794); *QDS* § 16 (944).

[Ἄγνοι τὰς καρδίας. *Paed* iii xi 79 (300).]

Καὶ οὕτω μακαρίζεται ὁ ἔχων τὴν τοιαύτην καρδίαν, ὅτι ὄψεται τὸν θεόν. *Valentinus apud Clem Strom* ii xx 114 (489).

Hoc enim impossibile est, ut quisque non mundo corde uideat deum. *Adumbr in epist Judae* v. 24; *Zahn Forsch* iii 86 (1008).

v 9 Μακάριοι οἱ εἰρηνοποιοί. *Strom* i i 7 (319); iv vi 40 (581).

10, 9 Μακάριοι, φησὶν, οἱ δεδιωγμένοι ἔνεκεν δικαιοσύνης, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται· ἢ ὥς τινες τῶν μετατιθέντων τὰ εὐαγγέλια· Μακάριοι, φησὶν, οἱ δεδιωγμένοι ὑπὸ τῆς δικαιοσύνης, ὅτι αὐτοὶ ἔσονται τέλειοι· καὶ Μακάριοι οἱ δεδιωγμένοι ἔνεκα ἐμοῦ, ὅτι ἔξουσι τόπον ὅπου οὐ διωχθήσονται. *Strom* iv vi 41 (581, 582).

10 Μακάριοι οἱ δεδιωγμένοι ἔνεκεν δικαιοσύνης. *Strom* iv vi 25 (575).

See on *Lc* vi 20.

13 Οὐκουν οὐ πᾶσιν εἰρηται· Ὑμεῖς ἐστὲ οἱ ἅλεις τῆς γῆς. *Strom* i viii 41 (340).

Τὸ γὰρ ἅλας τῆς γῆς ἡμεῖς. *Paed* iii xi 82 (302).

14, 13 ...οὓς ὁ λόγος φῶς τοῦ κόσμου καὶ ἅλας τῆς γῆς καλεῖ. *QDS* § 36 (955).

14 Ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου. *Exe ex Theod* § 9 (969).

Ἄλλα γὰρ ἡ ἡμετέρα πίστις φῶς οὖσα τοῦ κόσμου ἐλέγχει τὴν ἀπιστίαν. *Strom* iv xi 80 (599).

15 = *Lc* viii 16 = *Lc* xi 33 Οὐδεὶς ἄπτει λύχνον καὶ ὑπὸ τὸν μόδιον τίθῃσιν ἄλλ' ἐπὶ τῆς λυχνίας φαίνειν τοῖς τῆς ἐστιάσεως τῆς αὐτῆς κατηξιωμένοις. *Strom* i i 12 (323).

16 Καὶ ὁ μὲν κύριος, τὰ ἀγαθὰ ὑμῶν ἔργα λαμβάνω, ἔφη. *Strom* iii iv 36 (527).

Λαμβάνω γὰρ σου τὰ ἔργα. *Strom* iv xxvi 171 (642).

Διὰ τοῦτο εἰρηκεν· Λαμβάνω τὸ φῶς ὑμῶν² ἐμπροσθεν τῶν ἀνθρώπων. *Exe ex Theod* § 3 (967).

Διὰ τοῦτο ὁ σωτὴρ λέγει· Λαμβάνω τὸ φῶς ὑμῶν. *Exe ex Theod* § 41 (979).

17 Ὁ δὲ κύριος οὐ καταλύει τὸν νόμον ἀφικνεῖται, ἀλλὰ πληρῶσαι. *Strom* iii vi 46 (532).

18 = *Lc* xvi 17 Καὶ μυρίας ἂν ἔχοιμί σοι γραφὰς παραφέρειν ὧν οὐδὲ κεφάλαια παρελεύσεται μία μὴ οὐχὶ ἐπιτελὴς γενομένη. *Protr* ix 82 (68).

1 legendum uidetur ὑπὲρ

2 ὑμῶν *L* v ἡμῶν *Dind*.

In (1008) there is perhaps rather a reference to *Hebr* xii 14.

10, 9 In (581) Clement has confused these two verses; ὅτι αὐτοὶ—κληθήσονται belongs to v. 9. [Perhaps the blessing on the peace-makers had slipped into the next verse in *Clement's MS.* F. C. B.] The expression ὥς τινες τῶν μετατιθέντων τὰ εὐαγγέλια probably refers to writers of Apocryphal Gospels.

13 Perhaps the reading οἱ ἅλεις has arisen from a confusion between the neuter singular ἅλας and the accusative plural of ἅλς.

15 Cp. *Mc* iv 21 and *Lc* viii 16. [*In Mt syr. sin. crt* have “and no man lighteth a lamp...” F. C. B.]

18 A Latin translation of the fragment preserved in Macarius Chrysocephalus is given in the *Catena* on *Lc* xvi 17 edited by Corderius, and is printed by Potter, p. 1013. See *Zahn loc. cit.*

Οὐ μὴ οὖν παρέλθῃ ἀπὸ τοῦ νόμου οὔτε τὸ ἰῶτα οὔτε ἡ κεραία. *Fragm apud Macarium Chrysoceph* *orat XIII in Matth*; Zahn *Forsch* iii 52 (1020).

v 19 Οὗτος μέγιστος Λ , φησιν, ἐν τῇ βασιλείᾳ Λ ὅς ἂν ποιῇ καὶ διδάσκη. *Strom* ii xix 97 (480).

Μακάριος γὰρ ὅς ἂν διδάσκη καὶ ποιῇ τὰ τοῦ κυρίου κατ' ἀξίαν. *Strom* iv xvii 108 (612).

20 Ὅντως γὰρ, ὡς ὁ κύριος ἔφη, Ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλείω τῶν γραμματέων καὶ Φαρισαίων, οὐκ Λ εἰσελεύσεσθε εἰς τὴν βασιλείαν τοῦ θεοῦ. *Strom* iii iv 33 (526).

...σώζεται ὁ γνωστικὸς πλεόν τῶν γραμματέων καὶ Φαρισαίων συνιείς τε καὶ ἐνεργῶν. *Strom* vi xv 115 (798).

...τότε ἀκούσονται τῆς γραφῆς: Ἐὰν μὴ πλεονάσῃ ὑμῶν ἡ δικαιοσύνη πλείον τῶν γραμματέων καὶ Φαρισαίων...οὐκ ἔσεσθε βασιλικοί. *Strom* vi xviii 164 (825).

22 Εἰ δὲ ὁ μωρὸν εἰπὼν τὸν ἀδελφὸν ἔνοχος εἰς κρίσιν, τί περὶ τοῦ μωρολογούντος ἀποφανούμεθα¹; *Paed* ii vi 50 (198).

25 Πάλιν δ' αὖ φησίν· Ἰσθι εὐνῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ...γέγραπται γάρ· Μὴ ποτε παραδῶ σε Λ τῷ κριτῇ, Λ ὁ κριτῆς Λ δὲ τῷ ὑπηρέτῃ τῆς ἀρχῆς τοῦ διαβόλου. *Strom* iv xiv 95 (605, 606).

[QDS § 40 (958).]

See also on *Le* xii 58.

28 Πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι Λ ἤδη ἐμοίχευσεν αὐτήν. *Strom* iii xiv 94 (554).

Ἐγὼ δὲ λέγω· Ὁ βλέψας² τῇ γυναικὶ πρὸς ἐπιθυμίαν ἤδη μεμοίχευκεν. *Strom* iv xviii 114 (615).

Ὁ μὲν (sc ὁ νόμος) γάρ φησιν· Οὐ μοιχεύσεις· τὸ δὲ (sc τὸ εὐαγγέλιον) Πᾶς ὁ προσβλέπων κατ' ἐπιθυμίαν ἤδη ἐμοίχευσεν, λέγει. *Strom* iii ii 8 (513).

Οὐ γὰρ ἀψαμένους μόνον, ἀλλὰ καὶ θεασαμένους ἔστιν³ ἁμαρτεῖν. *Paed* iii xi 82 (302).

...ἀκηκοὺς ὅπως· Ὁ ἰδὼν πρὸς ἐπιθυμίαν ἐμοίχευσεν. *Strom* ii xi 50 (455).

Ὁ γὰρ ἐπιθυμήσας ἤδη μεμοίχευκε, φησίν. *Strom* ii xv 66 (463).

Μὴ ἐμβλέψῃ δὲ πρὸς ἐπιθυμίαν ἄλλοτρίᾳ γυναικὶ. *Strom* vii xiii 82 (882).

Ὁ γὰρ ἐμβλέψας, φησὶ, περιεργότερον ἤδη ἥμαρτεν. *Paed* iii v 33 (273).

1 ἀποφανούμεθα F sed i erasum est

2 βλέψας L v ἐμβλέψας edd

3 ἔστιν P

TISCH. v v. 25, l. 5 Ir^{int} 1, 25, 4)]+Clem⁶⁰⁶ v. 28, l. 1 Clem⁴⁵⁴] + [cf⁶¹⁵ βλέψας] l. 2 Clem^{461, 615}] Clem^{273, 461} [cf⁸⁸² μὴ ἐμβλέψῃ] l. 4 ἐμβλεπων]+Clem⁵¹³ προσβλεπων Thphl^{3, 13}] +Clem⁴⁵⁵

v 19 [With μέγιστος cp. Cyprian 2/2 *maximus uocabitur*, but no argument can be built on *k* (*magnus*. | *magnus uocatur*), as there is practically no evidence for the use of the doubled adjective as a superlative. F. C. B.]

28 The quotation in (554) no doubt represents the reading of Clement's codex: he agrees with \aleph^* 236 Ephr *Diat* (Moes. p. 66 "Whosoever looketh and lusteth"), (not syr.vt) and several Fathers in omitting αὐτήν after ἐπιθυμῆσαι: he appears to have the support only of Eus in *Psalm* 70, 12 (Migne xxiii 781) in omitting ὑμῶν after λέγω. His allusions take the form of a direct command 6 times, twice in the subj. (461, 525), 4 times in the fut. indic. (85, 199, 513, 543): for βλέπων he has βλέψας with *dat* (615), ἐμβλέψας (273, 461) (cp. 882 μὴ ἐμβλέψῃ), ἰδὼν (455), προσβλέπων (513) (cp. Justin *Ap* i 15 Migne vi 349 οἱ προσβλέποντες γυναῖκι, but a little before he has ὅς ἂν ἐμβλέψῃ γυναικὶ): for πρὸς τὸ ἐπιθυμῆσαι, he has πρὸς ἐπιθυμίαν 4 times (615, 455, 882, 461) and κατ' ἐπιθυμίαν once (513).

‘Ὁ ἐμβλέψας πρὸς ἐπιθυμίαν κρίνεται· διὸ, Μηδὲ ἐπιθυμήσης, λέγει. *Strom* II xiv 61 (461).

Οὐκ ἐπιθυμήσεις, ἐπιθυμία γὰρ μόνη μεμολέχευκας. *Protr* x 108 (85).

Τό· Οὐ μοιχεύσεις, διὰ τοῦ· Οὐκ ἐπιθυμήσεις. *Paed* II vi 51 (199).

...ἵνα τις... ἄντικρυς ἀκούσῃ παρὰ τοῦ κυρίου· Ἐγὼ δὲ λέγω· Οὐκ ἐπιθυμήσεις. *Strom* III ii 9 (513).

...τοῦ κυρίου φήσαντος· Ἐγὼ δὲ λέγω· Μηδὲ ἐπιθυμήσης. *Strom* III iv 31 (525).

Ἠκούσατε τοῦ νόμου παραγγέλλοντος· Οὐ μοιχεύσεις· ἐγὼ δὲ λέγω· Οὐκ ἐπιθυμήσεις. *Strom* III xi 71 (543).

v 29 f. = xviii 8 f. = Mc ix 43 ff. Εἰ σκανδαλίζει σε ὁ ὀφθαλμός σου, ἔκκοψον αὐτόν. *Paed* III xi 70 (294).

Κὰν ὁ δεξιός σου ὀφθαλμός σκανδαλίξῃ σε, ταχέως ἔκκοψον αὐτόν· αἰρετώτερον ἑτεροφθάλμῳ βασιλείᾳ θεοῦ ἢ δολοκλήρῳ τὸ πῦρ· κὰν χεὶρ κὰν ποὺς κὰν ἡ ψυχὴ, μίσσησον αὐτήν· ἂν γὰρ ἐνταῦθα ἀπόλῃται ὑπὲρ Χριστοῦ * * * *. *QDS* § 24 (949).

32 "Ὡστε ὁ ἀπολύων τὴν γυναῖκα ἄ χωρὶς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι. *Strom* III vi 47 (533).

32 = xix 9 = Lc xvi 18 Ὁ δὲ ἀπολελυμένην λαμβάνων γυναῖκα μοιχᾶται, φησὶν. *Strom* II xxiii 146 (506).

See on Mc x 11.

Οὐκ ἀπολύσεις γυναῖκα πλὴν εἰ μὴ ἐπὶ λόγῳ πορνείας. *Strom* II xxiii 145 (506).

36 Οὐδεὶς δὲ ἄλλος, φησὶν ὁ κύριος, δύναται ποιῆσαι τρίχα ἢ λευκὴν ἢ μέλαιναν. *Paed* III iii 16 (262).

37 Πάλιν αὖ τῷ τοῦ κυρίου ῥήτῳ· Ἔστω ἢ ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ... *Strom* v xiv 99 (707).

Δικαιοσύνης γὰρ ἦν ἐπιτομὴ φάναι· Ἔσται ἢ ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ. *Strom* VII xi 67 (872).

[*Strom* VII viii 50 (861, 862).]

...τὸ δὲ περιττόν ἐκ τοῦ διαβόλου μεμήνυκεν ἡ γραφή. *Paed* II x 103 (232).

38 Τό· Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ψυχὴν ἀντὶ ψυχῆς. *Strom* VIII ix 30 (932).

39 f. See on Lc vi 29.

42 "Ἄμα γὰρ τῷ φάναι· Τῷ αἰτοῦντί σε δὸς, ἐπιφέρει· Καὶ τὸν θέλοντα ἢ δανείσασθαι μὴ ἀποστραφῆς. *Strom* III vi 54 (536).

TISCH. v v. 32, 1. 4 dimiserit] + Clem⁵⁸³ (ὥστε ο ἀπολυων)
v. 36, 1. 5 ημελ.] η μελ. v. 37, 11. 1, 2 Clem^{707. 872}] Clem⁷⁰⁷

1. 7 Thph^{13. 13}] + Clem⁵⁸³
1. 2 245] + Clem⁵⁷²

With the μηδὲ in (461) cp. Eus *Dem* I 6, 17 (Migne xxii 53); 7, 12 (Migne xxii 72); in *Psalm* 70, 8 ἐγὼ δὲ λέγω (ὑμῖν) μηδὲ ἐπιθυμεῖν. With ἀλλοτρίᾳ γυναικί in (882) cp. Theophil iii 13 (Migne vi 1140), Herm *Mand* 4, 1, p. 76, 19. These references I owe to Resch *ad loc.*

v 36 The agreement of Clement's order with D 1 k Cyp Aug is worthy of notice.

37 Patristic quotations of this verse have been much coloured by reminiscences of Ja v 12. This accounts for the omission of ὁ λόγος. Note that Clement once reads *ἔσται* with B 245 Eus. Besides the Fathers quoted by Tisch. Cyr Alex 1, 212^c Const 5, 12 (Migne i 857), Epiph 19, 6 (Migne xli 269), Eus in *Psalm* 14, 4 (Migne xxiii 152), Prae 13, 13 (Migne xxi 1112) have τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ, but these quotations are from Ja rather than Mt. For ἐκ τοῦ διαβόλου cp. Ephr *Paraen* xliii (vol 2, 161^a), Greg Nyssa in *Cant Cant* hom xiii (Migne xliiv 1040), Cyr Alex 1, 212^c (Migne lxxviii 472).

38 Cp. Exodus xxi 23 f.

v 44 = Lc vi 28 Οἶδεν γὰρ καὶ τὸν κύριον ἄντικρυς εὐχέσθαι ὑπὲρ τῶν ἐχθρῶν παραγγέλλαντα. *Strom* vii xiv 84 (883).

44 = Lc vi 27, 35 Τὸ δὲ ἀγαπᾶν τοὺς ἐχθροὺς οὐκ ἀγαπᾶν τὸ κακὸν λέγει. *Strom* iv xiii 93 (605).

...ὁ τῆς εἰρήνης θεὸς, ὃ γε καὶ τοὺς ἐχθροὺς ἀγαπᾶν παραινῶν. *QDS* § 22 (948).

44 "Ἡδὴ δὲ ἀγαπᾶν τοὺς ἐχθροὺς κελεύει καὶ τοὺς καταρωμένους ἡμᾶς εὐλογεῖν προσεύχεσθαι τε ὑπὲρ τῶν ἐπηρεαζόντων ἡμᾶς. Τῷ τύποντί σε, φησὶν κτέ (Lc vi 29). *Paed* iii xii 92 (307).

44 f. See also on Lc vi 27 ff. "Ὅση δὲ καὶ χρηστότης, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, λέγει, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, **Α** καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμῖν καὶ τὰ ὅμοια" οἷς προστίθωσιν. "Ἴνα γέννησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς. *Strom* iv xiv 95 (605).

45 'Ο γὰρ τὰ πάντα καθιππεύων δικαιοσύνης ἥλιος ἐπ' ἕως περιπολεῖ τὴν ἀνθρωπότητα, τὸν πατέρα μιμούμενος, ὃς ἐπὶ πάντας ἀνθρώπους ἀνατέλλει τὸν ἥλιον αὐτοῦ καὶ καταψεκάζει τὴν δρόσον τῆς ἀληθείας. *Protr* xi 114 (88).

'Ἐπὶ τοῦτοις αὖθις, 'Ο πατὴρ μου, φησὶν, ἐπιλάμπει τὸν ἥλιον τὸν αὐτοῦ¹ ἐπὶ πάντας...καὶ πάλιν, 'Ο πατὴρ μου, φησὶν, βρέχει ἐπὶ δικαίους καὶ ἀδίκους. *Paed* i viii 72 (141).
...καὶ τὸν ἥλιον ἐπιλάμποντος τὸν αὐτοῦ². *Paed* i ix 88 (150).

"Ο τε γὰρ θεὸς ἐπὶ δικαίους καὶ ἀδίκους τὸν αὐτοῦ ἐπιλάμπει ἥλιον. *Strom* vii xiv 85 (884).

...ἐπὶ δικαίους καὶ ἀδίκους τὸ εὐμενὲς τοῦ λόγου καὶ τῶν ἔργων καθάπερ ὁ ἥλιος ἐπιλάμποντες. *Strom* vii xiv 86 (885).

Βρέχει γὰρ ἐπὶ δικαίους καὶ ἀδίκους, καὶ τὸν ἥλιον ἐπιλάμπει πᾶσιν. *Exc ex Theod* § 9 (969).

...ἐπεὶ καὶ τῆς θέας χάριτος ὁ ὑετὸς ἐπὶ δικαίους καὶ ἀδίκους καταπέμπεται. *Strom* v iii 18 (656).

'Ορᾶς ὅτι ὁ βρέχων ἐπὶ δικαίους καὶ ἀδίκους...εἰς ἐστὶ θεός; *Strom* vi iii 29 (753).

45, 48 ...ἐπὶ δικαίους καὶ ἀδίκους δίκαιος καὶ ἀγαθὸς γινόμενος. τοιοῦτοις τισὶν ὁ κύριος λέγει· Γίνεσθε ὡς ὁ πατὴρ ὑμῶν τέλειος. *Strom* iv xxii 137 (626).

1 αὐτοῦ F αὐτοῦ M corr. pr. m. ex αὐτοῦ (hiat P)

2 αὐτοῦ F (hiat P)

Tisch. v v. 44, l. 3 a fin ημιν] υμιν
Clem⁶²⁶ 702 881 886

v. 45, l. 3 al]+Clem⁸⁸

v. 48, l. 1 Clem^{bis}]

v 44 f. οἷς προστίθωσιν introducing a verse certainly from Mt seems to imply that ἀγαπᾶτε—ἐπῆρ. ὑμῖν is also quoted from the same gospel. But in (307) we find ἀγαπᾶτε—ἐπῆρ. ὑμῖν quoted in oblique construction, implying a text verbally the same (except ὑμᾶς for ὑμῖν) as the one given here, and followed by a verse certainly from Lc: moreover, εὐλογεῖτε τοὺς κατ. ὑμᾶς καὶ ἐπηρεαζόντων belong properly to the Lucan text, and have only been introduced into Mt for harmonistic reasons. There seems practically no evidence in Mt for ἐπηρεαζόντων without διωκόντων. On the other hand, if these quotations are from Lc, it is strange that the words καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς are omitted in both cases. Probably Clement had a stereotyped way of quoting the text, without considering which Gospel he was quoting from. [We may notice however that Aphraates 34 exactly agrees with Clement (against syr.vt). F. C. B.]

45 It should be noticed that Clement in (88) supports the reading ὅς for ὅτι, and that he 5 times substitutes ἐπιλάμπειν for ἀνατέλλειν, although (88) shows that he was acquainted with the true reading.

48 Loose as these quotations are, the repeated use of γίνεσθε, as in Lc vi 36 (cp. γινόμενοι 792), is curious.

...τῷ γνωστικῷ εἰς ὅσον ἀνθρωπίνῃ θεμιτὸν φύσει γινομένην τελεῖν ὡς ὁ πατήρ, φησὶν, ὁ ἐν τοῖς οὐρανοῖς. *Strom* vi xii 104 (792).

Καὶ μή τι τὸν γνωστικὸν τέλειον εἶναι βουλόμενος ὁ σωτὴρ ἡμῶν ὡς τὸν οὐράνιον πατέρα... *Strom* vii xiii 81 (881).

...οἱ καὶ συνήσουσιν ὅπως εἴρηται πρὸς τοῦ κυρίου· Γίνεσθε ὡς ὁ πατήρ ὑμῶν τέλειοι. *Strom* vii xiv 88 (886).

...τὸν μόνον τέλειον καὶ ἀγαθὸν θεόν. *QDS* § 1 (935).

vi 1 f., 17 f. 'Εὰν¹ ποιήσης, φησὶν, ἐλεημοσύνην, μηδεὶς γινώσκέτω· καὶ ἐὰν νηστεύσης, ἀλειψαι, ἵνα ὁ θεὸς μόνος γινώσκῃ, ἀνθρώπων δὲ οὐδὲ εἰς· ἀλλ' οὐδὲ αὐτοὺς ὁ ἐλεῶν ὅτι ἐλεεῖ γινώσκειν ὀφείλει. *Strom* iv xxii 138 (627).

6 Εἰ γὰρ ἐν τῷ ταμείῳ μυστικῶς προσεύχεσθαι τῷ θεῷ δίκαιον... *Paed* iii xi 82 (301, 302). Εἰ δὲ ἐν τῷ ταμείῳ εὐχῇ, ὡς ὁ κύριος ἐδίδαξε πνεύματι προσκυνεῖν, οὐκέτι περὶ τὸν οἶκον εἴη ἂν μόνῃ ἡ οἰκονομία, ἀλλὰ καὶ περὶ τὴν ψυχὴν... *Strom* i vi 34 (336).

...ἐν αὐτῷ τῷ ταμείῳ τῆς ψυχῆς... *Strom* vii vii 49 (861).

7 Ἀλλὰ τῇ διὰ στόματος εὐχῇ οὐ πολυλόγῳ χρήται παρὰ τοῦ κυρίου καὶ ἃ χρὴ αἰτεῖσθαι μαθών. *Strom* vii vii 49 (861).

8 Ὁ τὰ πάντα εἰδὼς θεὸς ὅτι ἂν συμφέρῃ καὶ οὐκ αἰτουμένοις τοῖς ἀγαθοῖς χορηγεῖ. *Strom* vii vii 46 (858).

Τοῖς δ' ὅσοι ἀξιοὶ τὰ ὄντως ἀγαθὰ καὶ μὴ αἰτουμένοις δίδονται. *Strom* vii xii 73 (876).

9 Ὁ δὲ κύριος φησιν ἐν τῇ προσευχῇ· Ἠάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς². *Paed* i viii 73 (141).

[*Ecl Proph* § 19 (993).]

9 = *Lc* xi 2 Sic habes etiam in oratione dominica: Sanctificetur, inquit, nomen tuum. *Adumbr in 1 Pe* iii 15; *Zahn Forsch* iii 81 (1007).

10 Εἰκὼν δὲ τῆς οὐρανίου ἐκκλησίας ἡ ἐπίγειος· ὅπερ³ εὐχόμεθα καὶ ἐπὶ ἅ γῆς γενέσθαι τὸ θέλημα τοῦ θεοῦ ὡς ἐν οὐρανῷ. *Strom* iv viii 66 (593).

...καθάπερ ἡ ἐκκλησία... πόλις ἐπὶ γῆς, θέλημα θεῖον ἐπὶ ἅ γῆς ὡς ἐν οὐρανῷ. *Strom* iv xxvi 172 (642).

12 See on *Lc* xi 4.

14 f. = *Mc* xi 25 Ἀφίετε, ἵνα ἀφεθῇ ὑμῖν. *Strom* ii xviii 91 (476).

Τρίτῃ δ' αἰτία τό· Ἀφες, καὶ ἀφεθήσεται σοι. *Strom* vii xiv 86 (885).

17 f. See on vi 1 f.

19 Μὴ θησαυρίζετε τοῖνυν ὑμῖν⁴ θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει καὶ ἅ κλέπται διορύσσουσι καὶ κλέπτουσι. *Strom* iv vi 33 (578).

¹ ἐὰν]+μῇ (sed statim expunctum) L
⁴ ἡμῖν sed η in v correctum pr. man. L

² οἶρανοῖς M

³ ὅπερ L, διόπερ Sylburg

Tisch. vi v. 10, l. 2 D*]+(hiat d)

Clem⁵⁹³]+et⁶⁴²

v. 19, l. 1 Clem⁵⁸⁷]+550

vi 6 ταμείον is the best supported spelling in the N.T.

On (336) Prof. J. B. Mayor writes in the *Classical Review* (June, 1894): "Insert ἡ after εἰ δὲ and read εὐχῇ for εὐχῃ and μόνον for μόνῃ, translating 'if the prayer in the closet is, as the Lord taught, to pray in spirit, housekeeping would no longer be occupied with the house alone, but with the soul also.'"

10 In (593) Sylburg's emendation διόπερ appears to be unnecessary; cp. the use of δ in Eurip *Phoen* 155 δ καὶ δέδοικα μὴ σκοπῶσ' ὀρθῶς θεοὶ and 263. "As we pray," appears to be the meaning.

14 f. The passage in (476) is quoted from Clem Rom i xiii 2 (see note on Mt v 7). With (885) cp. passages quoted by Resch *Agrapha* p. 97.

Κατατρέχει δέ τις γενέσεως φθαρτὴν καὶ ἀπολλυμένην λέγων, καὶ βιάζεται τις ἐπὶ τεκνοποιίας λέγων εἰρηκέναι τὸν σωτῆρα ἐπὶ Λ γῆς μὴ θησαυρίζειν ὅπου σῆς καὶ βρώσις ἀφανίζεται. *Strom* III xii 86 (550).

...ἕτερος δὲ ὁ μηδενὶ μεταδιδούς κενῶς καὶ¹ θησαυρίζων ἐπὶ τῆς γῆς ὅπου σῆς καὶ βρώσις ἀφανίζεται. *Strom* III vi 56 (537).

Καλὴ γε καὶ ἐράσμιος ἡ κληρονομία, οὐ χρυσίον, οὐκ ἄργυρος, οὐκ ἐσθῆς, ἐνθα που σῆς καὶ τὰ τῆς γῆς, ληστῆς που καταδύεται περὶ τὸν χαμαίξηλον πλούτον ὀφθαλμῶν. *Protr* x 93 (75).

vi 20 Ὁ γὰρ τοῦ δικαίου ζηλωτὴς...οὐκ ἐν ἄλλῳ τινὶ ἢ ἐν αὐτῷ² καὶ τῷ θεῷ τὸ μακάριον θησαυρίσας, ἐνθα οὐ σῆς, οὐ ληστῆς, οὐ πειρατῆς, ἀλλ' ὁ τῶν ἀγαθῶν αἰδίδος δοτήρ. *Protr* x 105 (83).

Οὗτος...τὸν ἀνῶλεθρον ἐξευρίσκει³ θησαυρὸν, ἐνθα οὐ σῆς, οὐ ληστῆς. *Paed* III vi 34 (274).

Κτήσασθε θησαυροὺς ἐν οὐρανῷ, ὅπου μήτε σῆς μήτε βρώσις ἀφανίζεται μήτε κλέπται Λ διορύσσουσιν. *QDS* § 13 (942).

21 = *Le* xii 34 Ὁπου γὰρ Λ ὁ νοῦς⁴ τινὸς, φησὶν, ἐκεῖ Λ καὶ ὁ θησαυρὸς αὐτοῦ. *Strom* VII xii 77 (878).

Ὁπου γὰρ Λ ὁ νοῦς τοῦ ἀνθρώπου, ἐκεῖ Λ καὶ ὁ θησαυρὸς αὐτοῦ. *QDS* § 16 (17) (944).

22 = *Le* xi 34 Λ Λύχνος γὰρ τοῦ σώματός ἐστιν ὁ ὀφθαλμός Λ , φησὶν ἡ γραφή. *Paed* III xi 70 (294).

24 = *Le* xvi 13 Οὐδεὶς δύναται δυσὶ δουλεύειν κυρίοις, θεῷ καὶ μαμωνᾷ. *Strom* IV vi 30 (577).

Οὐδεὶς γὰρ δύναται δυσὶ κυρίοις δουλεύειν, θεῷ καὶ μαμωνᾷ. *Strom* VII xii 71 (875). Οὐ γὰρ, οἶμαι, ἐβούλοντο⁵ κατὰ τὴν τοῦ σωτῆρος⁶ ἐντολὴν δυσὶ κυρίοις δουλεύειν, ἡδονῇ καὶ θεῷ⁷. *Strom* III iv 26 (523).

Πᾶν γὰρ ἐπὶ ταῦτὸ συγχωρήσας (sc ὁ Τατιανός) γενέσθαι διὰ τὸν Σατανᾶν καὶ τὴν ἀκρασίαν, τὸν πειθησόμενον⁸ δυσὶ κυρίοις μέλλειν δουλεύειν ἀπεφάνητο, διὰ μὲν συμφωνίας θεῷ, διὰ δὲ τῆς ἀσυμφωνίας ἀκρασία καὶ πορνεία καὶ διαβόλῃ. *Strom* III xii 81 (547).

25 See on *Le* xii 22 f.

26 See on *Le* xii 24.

1 κενῶς δὲ καὶ conl. J. B. Mayor: forsitan legendum καὶ κενῶς 2 αὐτῷ Dind. sed mihi καὶ omittendum uidetur 3 ἐξευρίσκει F 4 νοῦς et θησαυρὸς transponenda esse monuit Arcerius 5 ἐβούλετο Euseb. *HE* III 29 6 κυρίοι καὶ σωτῆρος Euseb. cdd tres 7 κυρίῳ Euseb. 8 πειθησόμενον L Dind. πειθησ. vedd

TISCH. VI v. 20. 1. 2 *dele* Clem
μεγάλα] *dele* τὰ

v. 21 ad fin ἀνθρώπου] + Clem⁸⁷⁸ et ⁹⁴⁴

v. 33, l. 14 τὰ

vi 19 In (550), as Dindorf points out, Clement is probably referring to the work of Tatian entitled *περὶ τοῦ κατὰ τὸν σωτῆρα καταρτισμοῦ*. Cp. *Strom* III xii 81 (547).

21 Cp. Just *Ap* i 15 (Migne vi 352) ὅπου γὰρ ὁ θησαυρὸς ἐστίν, ἐκεῖ καὶ ὁ νοῦς τοῦ ἀνθρώπου. On the first passage of Clement Prof. J. B. Mayor (*Classical Review*, Dec. 1895, p. 435) says: "Dindorf would transpose νοῦς and θησαυρὸς to make the words agree with St Matthew; but we find the same order in *De Div Serv* § 17, and this appears to be more in harmony with the preceding clause here προκρίνων ταῦτα ἐξ ὧν εἶναι πεπίστευκεν."

vi 27 = Lc xii 25 Οὐ γὰρ τῇ ἡλικίᾳ, φησὶν, ἐκ τοῦ φροντίζειν προσθεῖναι τι δύνασθε. *Ecl Proph* § 12 (992).

28-33 See on Lc xii 27-31.

32 f. = Lc xii 30 f. Καὶ πάλιν· Οἶδεν γὰρ ὁ πατὴρ ὑμῶν ^Λ ὅτι χρῆσθε τούτων ἀπάντων· ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τῶν οὐρανῶν καὶ τὴν δικαιοσύνην ^Λ, ταῦτα γὰρ μεγάλα, τὰ δὲ μικρὰ καὶ περὶ τὸν βίον ταῦτα ^Λ προστεθήσεται ὑμῖν. *Strom* iv vi 34 (579).

Ζητεῖτε γὰρ, εἶπεν, καὶ μεριμνᾶτε τὴν βασιλείαν τοῦ θεοῦ ^Λ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν· οἶδεν γὰρ ὁ πατὴρ ^Λ ὧν χρεῖαν ἔχετε. *Ecl Proph* § 12 (992).

Ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν ^Λ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. *Paed* ii xii 120 (242).

See also on Lc xii 30 f. and 31.

34 Τοῖς γοῦν προβεβηκόσιν ἐν τῷ λόγῳ ταύτην ἐπεκήρυξεν¹ τὴν φωνήν, ἀφροντιστεῖν κελεύων τῶν τῆδε πραγμάτων καὶ μόνῳ προσέχων τῷ πατρὶ παραινῶν μιμουμένους τὰ παιδία· διὸ κἀν² τοῖς ἐχομένοις λέγει· Μὴ ^Λ μεριμνᾶτε περὶ τῆς αὔριον· ^Λ ἄρκετον γὰρ τῇ ἡμέρᾳ ἡ κακία αὐτῆς. *Paed* i v 17 (107, 108).

Μὴ γὰρ μεριμνᾶτε, φησὶ³, περὶ τῆς αὔριον. *Paed* i xii 98 (157).

ii 1 f. See on Lc vi 37 f.

1 Μὴ κρίνε τοίνυν ἵνα μὴ κριθῇς. *QDS* § 33 (954).

6 ...τῶν δὲ ἀγίων μεταδίδουσι τοῖς κυσὶν ἀπαγορεύεται, ἔστ' ἂν μένῃ θηρία. *Strom* ii ii 7 (432).

Ταῦτα ἦν ἐμποδῶν τοῦ γράφειν ἐμοὶ, καὶ νῦν ἔτι εὐλαβῶς ἔχω, ἥ⁴ φησὶν, ἐμπροσθεν τῶν χοίρων τοὺς μαργαρίτας βάλλειν, μήποτε καταπατήσωσι ^Λ τοῖς ποσὶ ^Λ καὶ στραφέντες ῥήξωσιν ὑμᾶς⁵. *Strom* i xii 55 (348).

7 = Lc xi 9 Αἰτεῖσθε γὰρ καὶ δοθήσεται ὑμῖν. *Strom* ii xx 116 (489).

Διὰ τοῦτο εἶπεν· Αἰτεῖσθε⁶ καὶ δοθήσεται ὑμῖν. *Strom* iii vii 57 (537).

Ζητεῖτε⁷ γὰρ καὶ εὐρήσετε, λέγει. *Strom* i xi 51 (346).

...ὅθεν, Ζήτει, φησὶ, καὶ εὐρήσεις. *Strom* iv ii 5 (565).

Ζήτει γὰρ καὶ εὐρήσεις, λέγει. *Strom* v i 11 (650).

...ἐμπαλιν δὲ ἡ βάρβαρος φιλοσοφία...Ζητεῖτε, εἶπεν, καὶ εὐρήσετε, κρούετε καὶ ἀνοιγήσεται⁸ ^Λ, αἰτεῖσθε καὶ δοθήσεται ὑμῖν. *Strom* viii i 1 (914).

7 f. = Lc xi 9 f. Τῷ κρούοντι γὰρ, φησὶν, ἀνοιγήσεται· αἰτεῖτε καὶ δοθήσεται ὑμῖν. *Strom* v iii 16 (654).

Τῷ αἰτοῦντι, φησὶν, δοθήσεται, καὶ τῷ κρούοντι ἀνοιγήσεται. *Paed* iii vi 36 (275).

[*Pued* iii vii 40 (278); *QDS* § 10 (940).]

...Αἰτησαι, λέγων, καὶ ποιήσω· ἐννοήθητι καὶ δώσω. *Strom* vi ix 78 (778).

1 ἐπεκήρυξε F 2 κἀν FM (hiat P) 3 φησὶν F 4 ἡ L ἥ φησὶν post βάλλειν forsitan ponendum est 5 ἡμᾶς v 6 σθ in τ correctum pr. man. L 7 -τε super rasuram L 8 add ὑμῖν edd (non v)

TISCH. VII v. 6, l. 1 fere] + Clem³⁴⁸ lib

v. 7 αἰτεῖτε (et Clem⁶⁵⁴)...αἰτεῖσθε Clem⁴⁸⁹. 537 ut uid 914

vi 32 f. ταῦτα γὰρ μεγάλα κτέ] Cp. *Strom* i xxiv 158 (416) αἰτεῖσθε γὰρ, φησὶ, τὰ μεγάλα καὶ τὰ μικρὰ ὑμῖν προστεθήσεται. For other parallels cp. Resch *Agrapha* pp. 114 f.

vii 7 f. (778). "Haec ex apocrypho quodam libro petita, infra allegauit auctor p. 790 et *Strom* 7 p. 876." Potter.

Αἰτησαι, φησὶν ἡ γραφή, καὶ ποιήσω· ἐννοήθητι καὶ δώσω. *Strom* vi xii 101 (790).

Λέγει γὰρ ὁ θεὸς τῷ δικαίῳ· Αἰτησαι καὶ δώσω σοι· ἐννοήθητι καὶ ποιήσω. *Strom* vii xii 73 (876).

...ὃ μόνῳ ἡ αἴτησις...γίνεται καὶ αἰτήσαντι καὶ ἐννοηθέντι. *Strom* vii vii 41 (855).

vii 11 = *Le* xi 13 Εἰ δὲ ἡμεῖς πονηροὶ ὄντες ἴσμεν ἀγαθὰ δόματα διδόναι, πόσω μᾶλλον ὁ πατὴρ τῶν οἰκτιρμῶν κτέ. *QDS* § 39 (957).

13 Ἀκηκάσι γὰρ διὰ τῆς ἐντολῆς ὅτι Πλατεῖα ■ καὶ εὐρύχωρος ἡ ὁδὸς ἀπάγει εἰς τὴν ἀπώλειαν καὶ πολλοὶ ἡ οἱ διερχόμενοι δι' αὐτῆς. *Strom* iv vi 34 (578).

13 f. Πάλιν αὖ δύο ὁδοὺς ὑποτιθεμένου τοῦ εὐαγγελίου καὶ τῶν ἀποστόλων...καὶ τὴν μὲν καλοῦντων στενὴν καὶ τεθλιμμένην,...τὴν δὲ ἐναντίαν τὴν εἰς ἀπώλειαν φέρουσαν πλατεῖαν καὶ εὐρύχωρον... *Strom* v v 31 (664).

14 Ὁδὸς ἐστὶν ὁ κύριος, στενὴ μὲν, ἀλλ' ἐξ οὐρανῶν, στενὴ μὲν, ἀλλ' εἰς οὐρανούς ἀναπέμπουσα. *Protr* x 100 (79).

Στενὴ γὰρ τῷ ὄντι ■ καὶ τεθλιμμένη ἡ ὁδὸς κυρίου. *Strom* iv ii 5 (565).

...διὰ πάσης τῆς στενῆς διελθόντας ὁδοῦ. *Strom* iv xxii 138 (627).

...τοῖς διὰ στενῆς καὶ τεθλιμμένης τῆς κυριακῆς ὄντως ὁδοῦ εἰς τὴν αἰδὶον καὶ μακαρίαν παραπεμπομένοις σωτηρίαν. *Strom* vi i 2 (736).

[*Strom* vii xvi 93 (889).]

15 Λύκουσ δὲ ἄλλους ἀλληγορεῖ προβάτων κωδίοις¹ ἡμφιεσμένους, τοὺς ἐν ἀνθρώπων μορφαῖς ἀρπακτικούς αἰνιττόμενος. *Protr* i 4 (4).

Λύκοι οὗτοι ἄρπαγες προβάτων κωδίοις ἐγκεκρυμμένοι. *Strom* i viii 40 (340).

16 ...τοὺς ψευδοπροφήτας...ἐξ ἔργων γινώσκεισθαι παρειλήφαμεν. *Strom* iii iv 35 (527).

16 = *Le* vi 44 Καὶ ἡμεῖς μὲν ἐξ ἀκανθῶν τρυῶμεν σταφυλὴν καὶ σῦκα ἀπὸ βάτων. *Paed* ii viii 74 (215).

20 See on *Le* vi 44.

21 Οὐ πᾶς ἄρα ὁ λέγων ἡ Κύριε κύριε· εἰσελεύσεται εἰς τὴν βασιλείαν τοῦ θεοῦ, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ θεοῦ. *Strom* vii xii 74 (877).

Τίς οὗτος; ὁ εἰπὼν· Τί με λέγετε· Κύριε· καὶ οὐ ποιεῖτε τὸ θέλημα τοῦ πατρὸς μου; *Strom* vii xvi 104 (896). *Cp.* *Le* vi 46.

[*Ecl Proph* § 19 (993).]

23 ...τοὺς δὲ ἐκκλίνοντας εἰς τὰς στραγαλιάς ἀπάγει μετὰ τῶν ἐργαζομένων τὴν ἀνομίαν. *Fragm apud Macarium Chrysoceph orat XIII in Matth*; *Zahn Forsch* iii 52 (1020).

viii 12 = xxii 13 = xxv 30 Καθὼ κακέينو εἰρηται· Οἱ δὲ ἁμαρτίας περιπεσόντες βληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, καὶ τὰ παραπλήσια. *Paed* i x 91 (151).

1 και. δίοις (crasa una littera ante δ) P

TISCH. vii v. 8, l. 1 *Clem*⁶⁵⁴ *Clem*²⁷⁵. 654 v. 11, l. 1 *vg*⁶⁴ + *Clem*⁵⁰⁷ v. 13, l. 2 ■ *fin sah*] + *Clem*⁵⁷⁸ ad *fin* *εισπορ.*] + ...*διερχομ.* Naass (vide post) *Clem*⁵⁷⁸ v. 14, l. 13 *Clem* (vide ad v. 13)] *Clem*⁷⁹. 565. 627. 644. 736 viii v. 12, l. 5 *Chr*] + *Item Clem*¹⁵¹ βληθήσονται

vii 13 f. Clement consistently omits ἡ πύλη in both verses, as do *a h k m* Naass (*Or*) *Eus Ephr Diat* (*Moes.* p. 118, but not p. 263). *διερχόμενοι* in (578) (*cp.* 627) is also found in Hippolytus *Philosophumena* v 8 (Naassenes) p. 116, ed. Miller.

15 The repetition of κωδίοις is worthy of remark, but this can hardly be regarded as a true variant.

- viii 20 =Lc ix 58 Τοῦτό που αἰνίσσεται ἡ σωτήριος ἐκείνη φωνή· Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν, ^α ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει¹.
Strom i iii 23 (329).
 Αἱ ἀλώπεκες ἄρα φωλεοὺς ἔχουσι, and lower down, πετεινὰ γὰρ οὐρανοῦ...
Strom iv vi 31 (577).
- 22 =Lc ix 60...κἀν συγχρήσωνται τῇ τοῦ κυρίου φωνῇ λέγοντος τῷ Φίλιππῳ· "Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκρούς· σὺ δὲ ἀκολούθει μοι. *Strom* iii iv 25 (522).
 Οἱ νεκροὶ τοὺς νεκροὺς θαπτόμενον, σὺ δὲ μοι ἀκολούθει. *QDS* § 23 (948).
 Οἱ δὲ οὐκ αὖριον ἀληθῶς, ἀλλ' ἤδη τεθνήκασιν τῷ θεῷ, θάπτοντες τοὺς σφετέρους νεκροὺς, τοιούτους αὐτοὺς εἰς θάνατον κατορύττοντες. *Paed* iii xi 81 (301).
- ix 2, 5 /// Lc vii 48 'Ἀφένεται σοι αἱ ἁμαρτίαι ^α, τοῖς ἁμαρτωλοῖς ἡμῖν λέγει. *Paed* i ii 6 (101).
 6 /// Ἀνάστα, φησι² τῷ παρεμμένῳ, τὸν σκίμποδα ἐφ' ὃν κατάκεισαι λαβὼν ἀπιθι οἴκαδε, παραχρήμα δὲ ὁ ἄρρωστος ἐρρώσθη. *Paed* i ii 6 (101).
 10 /// [*QDS* § 13 (942).]
 13 =xii 7 ...ὥς οἱ προφηταὶ λέγουσιν· "Ἐλεον γάρ φησι θέλω καὶ οὐ θυσίαν. *Strom* iv vi 38 (580).
 Διὸ καὶ κέκραγεν· "Ἐλεον θέλω καὶ οὐ θυσίαν. *QDS* § 39 (957).
 22 /// et saepe. 'Ἡ πίστις σου σέσωκέν σε. *Strom* v i 2 (644); vi vi 44 (762); vi xiv 108 (794).
 27 See on Mc x 47 f.
 29 ...τὸ λεχθέν· Γεννηθήτω κατὰ τὴν πίστιν σου. *Paed* i vi 29 (115).
 ...καὶ πάλιν· Κατὰ τὴν πίστιν σου γεννηθήτω σοι. *Strom* ii xi 49 (454).
 'Ο γοῦν σωτὴρ φησι³. Γεννηθήτω σου κατὰ τὴν πίστιν. *Exc ex Theod* § 9 (969).
 37 =Lc x 2 Εἰ γοῦν ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται βραχεῖς, τῷ ὄντι δεῖσθαι καθήκει ὅπως ὅτι μάλιστα πλείονων ἡμῖν ἐργατῶν εὐπορία γένηται. *Strom* i i 7 (319).
 x 5 Εἰς ὁδὸν ἐθῶν μὴ ἀπέλθῃτε καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε. *Strom* iii xviii 107 (561).
 8 ...δωρεὰν λαβὼν, δωρεὰν διδοὺς. *Strom* i i 9 (321).
 10 Δεῖ γὰρ καὶ τὸν ἐργάτην τροφῆς ἀξιούσθαι. *Strom* ii xviii 94 (478). Cp. Lc x 7, 1 Tim v 18.
 15 =xi 24=Lc x 12 Sicut Sodoma inquit et Gomorrha, quibus significat dominus remissius esse et eruditos paenituisse. *Adumbr in epist Judae* v. 7; *Zahn Forsch* iii 84 (1008).

1 κλίην Klotz, Dind. 2 φησιν F 3 ^η φάσι L

TISCH. VIII v. 22, l. 1. ■ μοι+et et ⁹⁴⁸

IX v. 13, l. 3 Clem⁵⁸⁰. 947] Clem⁵⁸⁰. 937

- viii 22 Syr.sin-crt have "Let the dead bury their dead, and thou come after me." The change of order appears to be due to a reminiscence of Lc ix 60.
 ix 29 See Resch *Aussere Parallelt ad loc.* for similar quotations of this passage.

- x 16 Φρόνιμοι γένεσθε καὶ ἀβλαβεῖς. *Protr* x 106 (83).
 Μίξας¹ οὖν τῇ περιστερᾷ τὸν ὄφιν... *Strom* vii xiii 82 (882).
 [Paed i v 14 (106).]
- 19 f. = *Lc* xii 11 f. [*Strom* iv ix 73 (596).]
 22 = xxiv 13 'Ο δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. *Strom* iv ix 74 (596).
 Ο ἅ υπομείνας εἰς τέλος, οὗτος σωθήσεται. *QDS* § 32 (954).
 23 'Επὰν δ' ἐμπαλιν εἴπῃ· "Οταν ἅ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην"... *Strom* iv x 76 (597).
- 24 f. Οὐδεὶς γὰρ μαθητὴς ὑπὲρ τὸν διδάσκαλον ἅ· ἀρκετὸν δὲ ἐὰν γενώμεθα ὡς ὁ διδάσκαλος. *Strom* ii xvii 77 (469).
 25 'Αλλ', 'Αρκετὸν γὰρ τῷ μαθητῇ γενέσθαι² ὡς ὁ διδάσκαλος ἅ, λέγει ὁ διδάσκαλος. *Strom* vi xiv 114 (798).
 26 = *Mc* iv 22 = *Lc* viii 17 = *Lc* xii 2 Κάν τις λέγῃ γεγράφθαι· Οὐδὲν κρυπτὸν δ' οὐ φανερωθήσεται, οὐδὲ κεκαλυμμένον δ' οὐκ ἀποκαλυφθήσεται... *Strom* i i 13 (323).
 27 'Αλλ', "Ο ἀκούετε εἰς τὸ οὐς³, φησὶν ὁ κύριος, κηρύξατε ἐπὶ τῶν δωματίων (but further on καθάπερ ἡκούσαμεν εἰς τὸ οὐς). *Strom* i xii 56 (348).
 "Ο δὲ ἀκούετε εἰς τὸ οὐς...ἐπὶ τῶν δωματίων, φησὶ, κηρύξατε. *Strom* vi xv 124 (802).
 [*Strom* vi xv 115 (798).]
- 28 = *Lc* xii 5 Φοβήθητε γοῦν, λέγει, τὸν μετὰ θάνατον δυνάμενον καὶ ψυχὴν καὶ σῶμα εἰς γέενναν βαλεῖν. *Exc ex Theod* § 14 (972).
 ...ὁ σωτὴρ λέγει φοβέσθαι δεῖν τὸν δυνάμενον ταύτην τὴν ψυχὴν καὶ τοῦτο τὸ σῶμα τὸ ψυχικὸν ἐν γέεννῃ ἀπολέσαι. *Exc ex Theod* § 51 (981).
 [*Ecl Proph* § 26 (996).]
- 30 See on *Lc* xii 7.
 32 Πᾶς οὖν ὅστις ἐὰν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω ἀγῶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν ἅ οὐρανοῖς. *Strom* iv ix 70 (595).
- 32 f. = *Lc* xii 8 f. Καὶ καλῶς ἐπὶ μὲν τῶν ὁμολογούντων 'Εν ἐμοὶ εἶπεν, ἐπὶ δὲ τῶν ἀρνούμενων τὸ 'Εμὲ προσέθηκεν.....Οὐ γὰρ εἶπεν· "Ὁς ἅ ἀρνήσεται ἐν ἐμοί, ἀλλ' ἐμέ... τὸ δέ· "Εμπροσθεν τῶν ἀνθρώπων κτέ. *Heracleon apud Clem Strom* iv ix 72 (596); cp. *Brooke Fragments of Heracleon*, pp. 102 f.
- 37 'Ο γὰρ φίλων πατέρα ἢ μητέρα ὑπὲρ ἐμέ...οὐκ ἔστι μου ἄξιος, λέγει. *Strom* vii xvi 93 (889).
- 38 = *Lc* xiv 26 f. "Ὅθεν εἰρηται· "Ὁς οὐκ αἶρει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ μοι, οὐκ ἔστι μου ἀδελφός. *Exc ex Theod* § 42 (979).

1 μίξας L

2 γενέσθαι in marg. habet L pr. manu

3 οὐς L

Tisch. x v. 24, l. 1 al mu]+Clem⁴⁰⁹ v. 27, l. 1 ἀκούετε]+(ante εἰς τ. οὐσ ponit Clem^{348. 802})
 l. 2 item a al]+Clem³⁴⁸ semel (ἡκούσαμεν) v. 30, l. 2 Clem²⁶³]+(sed forsitan ad *Lc* spectat)
 v. 38 ad fin]+[αξιου: Thdot ap Clem⁹⁷⁹ ἀδελφος...ck (Tert) Cyp²/₂ 'discipulus'

x 28 φοβήθητε and εἰς γ. β. from *Lc*. But *syr.sin* has in *Mt*: "who is able to cast both body and soul into hell."

38 αἶρει and ἀκολ. μοι. Cp. *Mt* xvi 24///

x 39 Cp. xvi 25 /// 'Ο γὰρ εὐρὼν¹ τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπο-
λέσας ^Λ εὐρήσει αὐτήν. *Strom* iv vi 27 (575).

'Ο ἀπολέσας τὴν ψυχὴν τὴν ἐαυτοῦ, ^Λ φησὶν ὁ κύριος, σώσει αὐτήν. *Strom* ii
xx 108 (486).

[*QDS* § 24 (949).]

40 Cp. *Lc* x 16 'Ο ὕμᾱς δεχόμενος ἐμὲ δέχεται, ὁ ὕμᾱς μὴ δεχόμενος ἐμὲ ἀθετεῖ.
QDS § 30 (952).

41 f. "Ὅς γὰρ ἂν δέξηται, φησὶ, προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου
λήψεται, καὶ ὅς ἂν δέξηται δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου
λήψεται, καὶ ὅς ἂν δέξηται ἓνα τῶν μαθητῶν τούτων τῶν μικρῶν ^Λ
τὸν μισθὸν οὐκ ἀπολέσει. *Strom* iv vi 36 (579).

'Ο δεχόμενος δίκαιον ἢ προφήτην εἰς ὄνομα δικαίου ἢ προφήτου τὸν ἐκείνων μισθὸν λήψεται,
ὁ δὲ μαθητὴν ποτίσας εἰς ὄνομα μαθητοῦ ποτήριον ψυχροῦ ὑδατος τὸν
μισθὸν οὐκ ἀπολέσει. *QDS* § 31 (953).

xi 3-6 See on *Lc* vii 20, 22 f.

11 = *Lc* vii 28 Κατὰ τὰ αὐτὰ καὶ τοῦ μεγίστου ἐν γεννητοῖς γυναικῶν 'Ιωάννου τὸν ἐλάχιστον
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, τουτέστι τὸν ἐαυτοῦ μαθητὴν, εἶναι μείζω λέγει.
QDS § 31 (953).

12 Οὐδὲ τῶν καθεδόντων καὶ βλακεύντων ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ἀλλ' οἱ βιασταὶ
ἀρπάξουσιν αὐτήν. *QDS* § 21 (947).

Βιαστῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ. *Strom* iv ii 5 (565).

Οἱ γὰρ ἀρπάζοντες τὴν βασιλείαν βιασταί. *Strom* v iii 16 (654).

...ὅτι μάλιστα βιαστῶν ἐστὶν ἡ βασιλεία. *Strom* vi xvii 149 (818).

[*Paed* iii vii 39 (277).]

13 = *Lc* xvi 16 Οὗτος μὲν οὖν ὁ τύπος νόμου καὶ προφητῶν ὁ μέχρις 'Ιωάννου. *Strom* v viii
55 (679).

15 et saepe. 'Ο ἔχων ὦτα ἀκούειν ἀκουέτω. *Strom* ii v 24 (442); v i 2 (644);
v xiv 115 (718); vi xv 115 (798).

[*Strom* vi xv 127 (804); vii xiv 88 (886).]

16 f. = *Lc* vii 32 Αἰθεὶς τε παιδίοις ὅμοιοι τὴν βασιλείαν τῶν οὐρανῶν ἐν ^Λ ἀγοραῖς καθημένους
καὶ λέγουσιν· Ἡὺλήσαμεν ὑμῶν καὶ οὐκ ὥρχήσασθε· ἐθρηνήσαμεν ^Λ καὶ οὐκ
ἐκόψασθε. *Paed* i v 13 (105).

1 εὐρὼν *L* (et *J. B. Mayor ex coniectura*) ἐρῶν *v edd*

TISCH. x v. 40 ὕμας ante δεχ. *Clem*⁹⁵² v. 42, l. 4 γο] + *Clem*⁹⁵³ ad fin αυτου] + *Clem*^{579, 958}
τον μισθον ουκ απολεσει XI v. 12, l. 1 Just^{tr 51}] + *Clem*^{565 lib 518 lib} v. 16, l. 11 dicentes]
+ *Clem*^{lib} καθημενοις και λεγουσιν

x 39 σώσει *Mc* viii 35, *Lc* ix 24.

41 δέξεται ἓνα] No doubt δέξεται is a mere error for ποτίσῃ: it may have arisen in the
transmission of Clement's text through repetition from the preceding lines.

xi 12 In (947) the article before βιασταί may be due to the context, but it is worthy of
notice that *D* inserts it.

With (565) and (818) cp. Macarius *Apophthegmata* ed. Pritius p. 231 γέγραπται γάρ
βιαστῶν ἐστὶ βασιλεία τῶν οὐρανῶν (quoted by Resch *Aussere Parallelt* on *Lc* xvi
16^b).

16 f. ὅμοιοι τὴν βασιλείαν τῶν οὐρανῶν is a strange slip of memory.

- xi 28 Καὶ πάλιν λέγει· Δεῦτε πρὸς με πάντες¹ οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. *Paed* i x 91 (152).
- 28 ff. Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαισιν ταῖς ψυχαῖς ὑμῶν· ὁ γὰρ ζυγὸς μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν. *Protr* xii 120 (93).
- 29 f. Διὰ τοῦτο ὁ κύριος, "Ἄρατε τὸν ζυγὸν μου, φησὶν, ὅτι χρηστὸς ἐστὶ καὶ ἀβαρής. *Strom* v v 30 (663).
- "Ἄρατε [φησὶν] ἀφ' ὑμῶν² τὸν βαρὺν ζυγὸν καὶ λάβετε τὸν πρᾶον, ἡ γραφὴ φησι. *Strom* ii v 22 (440).
- [*Protr* i 3 (4); *Strom* ii xx 126 (495).]
- xii 7 See on ix 13.
- 8 = *Me* ii 28 = *Le* vi 5...ὡς ἂν κύριοι τοῦ σαββάτου... *Strom* iii iv 30 (525).
- Δοθείσης γὰρ ἐξουσίας τῷ κυρίῳ τοῦ σαββάτου... *Strom* iii v 40 (529).
- ...εὐεργεσίαν δὲ ἀγάπῃ ἐπαγγέλλεται ἡ κυριεύουσα τοῦ σαββάτου κατ' ἐπανάβασιν γνωστικὴν. *Strom* iv vi 29 (576).
- 29 = *Me* iii 27 Τοῦτο τὸ σαρκίον ἀντίδικον ὁ σωτὴρ εἶπεν...καὶ δῆσαι παραινεῖ καὶ ἀρπάσαι ὡς ἰσχυροὺ τὰ σκεύη...ὁ σωτήρ. *Exc ex Theod* § 52 (981).
- 35 See on *Le* vi 45.
- 36 f. ³Ἡ³ καὶ περὶ τούτου γέγραπται· Ὅς ἂν λαλήσῃ λόγον ἀργόν, ἀποδώσει ⁴ Ἀ λόγον κυρίῳ ἐν ἡμέρᾳ κρίσεως. αὐθὺς τε, Ἐκ ⁵ τοῦ λόγου σου δικαιωθήσῃ, φησὶν⁴, καὶ ἐκ τοῦ λόγου σου καταδικασθήσῃ. *Paed* ii vi 50 (198).
- 39 = xvi 4 Πάλιν τε αὐτὸς ὁ σωτὴρ τοὺς Ἰουδαίους γενεὰν εἰπὼν πονηρὰν καὶ μοιχαλίδα διδάσκει, κτέ. *Strom* iii xii 90 (552).
- 44 f. = *Le* xi 24 ff. Ἐπάνεισι γὰρ εἰς τὸν κεκαθαρμένον οἶκον καὶ κενὸν, ἐὰν μηδὲν τῶν σωτηρίων ἐμβληθῇ, τὸ προενοικῆσαν ἀκάθαρτον πνεῦμα συμπαραλαμβάνον ἄλλα ἐπὶ ἀκάθαρτα πνεύματα. *Ecl Proph* § 12 (992).
- 50 = *Me* iii 35 = *Le* viii 21 Ἀδελφοί μου γὰρ, φησὶν ὁ κύριος, καὶ συγκληρονόμοι οἱ ποιοῦντες τὸ θέλημα τοῦ πατρὸς μου. *Ecl Proph* § 20 (994).
- [*QDS* § 9 (940); *Ecl Proph* § 33 (998).]
- xiii 3 ff. = *Me* iv 3 ff. = *Le* viii 5 ff. [*Strom* iii vii 37 (337, 338).]
- 4 ff. /// ...ἐπιτηρῶν...τὴν τρίοδον, τὴν πέτραν, τὴν πατουμένην ὁδὸν, τὴν καρποφόρον γῆν⁵, τὴν ὑλομανοῦσαν χώραν, τὴν εὐφορον καὶ καλὴν καὶ γεωργουμένην, τὴν πολυπλασιάσαι τὸν σπόρον δυναμένην. *Strom* i i 9 (320).
- ...καὶ μὴν ταύτας ἐν τῇ παραβολῇ τοῦ τετραμεροῦς σπόρου ἠνέξατο τὰς μερίμνας, τὸ σπέρμα τοῦ λόγου φήσας τὸ εἰς ἀκάνθας καὶ φραγμοὺς πεσοῦν συμπινηγῆναι ὑπ' αὐτῶν καὶ μὴ καρποφορῆσαι δυναθῆναι. *Strom* iv vi 31 (577).
- [*QDS* § 11 (941).]

1 πάντες πρὸς με F (hiat P) 2 ὑμῶν habet L, non ἡμῶν 3 ἡ P (sed acc. et spir. in rasura) ἡ F 4 φησὶ F 5 τὴν καρποφόρον γῆν post χώραν ponendum esse monet J. B. Mayor

TRICH. XII v. 8, l. 2 aeth]+Clem^{525, 529, 576}
v. 36, l. 5 V]+Clem¹⁹⁸

v. 35, ll. 5, 6] *dele* Clem⁹⁴⁴

- xii 50 Quoted in almost exactly the same form in [*Clem Rom*] ii ix 11 καὶ γὰρ εἶπεν ὁ κύριος· Ἀδελφοί μου οὗτοι εἰσιν οἱ ποιοῦντες τὸ θέλημα τοῦ πατρὸς μου. A discussion of the quotation in (994) will be found in Resch *Agapha* pp. 207 ff.

xiii 8 = Mc iv 8 Ταύτας ἐκλεκτὰς οὐσας τὰς τρεῖς μονὰς οἱ ἐν τῷ εὐαγγελίῳ ἀριθμοὶ αἰνίσσονται, ὁ τριάκοντα καὶ <ὁ>¹ ἐξήκοντα καὶ ὁ ἑκατόν. *Strom* vi xiv 114 (797).

11 Ἐπισφραγίζεται ταῦτα ὁ σωτὴρ ἡμῶν αὐτὸς ᾧ δὲ πως λέγων· Ὑμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τῶν οὐρανῶν. *Strom* v xii 80 (694).

13 Διὰ τοῦτο, φησὶν ὁ κύριος, ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι καὶ ἀκούοντες οὐκ ἀκούουσι καὶ οὐ συνιᾶσι². *Strom* i i 2 (317).

16 f. = Lc x 23 f. Ὑμεῖς μακάριοι οἱ ὁρῶντες καὶ ἀκούοντες ἃ μῆτε δίκαιοι μῆτε προφῆται, ἐὰν ποιῇτε ἃ λέγω. *QDS* § 29 (952).

22 See on Mc iv 19.

25 Ἀποτὴς δὲ καὶ κλέπτῃς ὁ διάβολος λέγεται ψευδοπροφήτας ἐγκαταμίξας τοῖς προφήταις, καθάπερ τῷ πυρὶ τὰ ξιζάνια. *Strom* i xvii 84 (368).

Ἄλλοι τινὲς, οὓς καὶ Ἀντιτάκτας καλοῦμεν, λέγουσιν ὅτι ὁ μὲν θεὸς κτέ....εἰς δὲ τις τῶν ὑπ' αὐτοῦ γεγόντων ἐπέσπειρεν τὰ ξιζάνια τὴν τῶν κακῶν φύσιν γεννήσας. *Strom* iii iv 34 (526).

Ὡς περ δὲ ἐν τῇ βαρβάρῳ φιλοσοφίᾳ, οὕτως καὶ ἐν τῇ Ἑλληνικῇ ἐπεσπάρη τὰ ξιζάνια πρὸς τοῦ τῶν ξιζανίων οἰκείου γεωργοῦ. ὅθεν αἶ τε αἰρέσεις παρ' ἡμῖν συνανεφύησαν τῷ γονίμῳ πυρὶ. *Strom* vi viii 67 (774).

...ἔπειτα δὲ ἐπισπαρήσεσθαι τὰς αἰρέσεις τῇ ἀληθείᾳ καθάπερ τῷ πυρὶ τὰ ξιζάνια πρὸς τοῦ κυρίου προφητικῶς εἶρητο. *Strom* vii xv 89 (887).

Τοῦτο ξιζάνιον ὀνομάζεται συμφυὲς τῇ ψυχῇ τῷ χρηστῷ σπέρματι. *Exc ex Theod* § 53 (982).

31 = Mc iv 31 = Lc xiii 19 Διόπερ παγκάλως αὐτὸς αὐτὸν ἐξηγούμενος κόκκῳ νάπυος ἔκασεν. *Paed* i xi 96 (155).

31, 33 [*Exc ex Theod* § 1 (967).]

32 /// Εἰς τοσαύτην δὲ αὔξην ἡ φυὴ τοῦ λόγου προήλθεν, ὥς τὸ ἐξ αὐτοῦ φύον³ δένδρον, τοῦτο δ' ἂν εἴη ἡ πανταχοῦ γῆς ἰδρυμένη τοῦ Χριστοῦ ἐκκλησία, τὰ πάντα πληρῶσαι, ὥστε ἐν τοῖς κλάδοις αὐτῆς κατασκηνῶσαι τὰ πετεινὰ τοῦ οὐρανοῦ, ἀγγέλους δηλαδὴ θείους καὶ μετεωροπόρους⁴ ψυχάς. *Clem apud Cat Nic in Matth* p. 482; *Zahn Forsch* iii 50 (1014).

[*Strom* v i 3 (644).]

33 Cp. Lc xiii 20 f. Φησὶ γάρ· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἔως οὗ ἐξυμῶθη ὄλον. *Strom* v xii 80 (694).

34 = Mc iv 33 f. Λέγουσι γοῦν οἱ ἀπόστολοι περὶ τοῦ κυρίου ὅτι πάντα ἐν παραβολαῖς ἐλάλησεν καὶ οὐδὲν ἄνευ παραβολῆς ἐλάλει αὐτοῖς. *Strom* vi xv 125 (803).

¹ <ὁ> ex Mt additum
φυνὲν Dind.

² συνιᾶσι L
⁴ μετεωροπόρους Zahn, μετεωπόρους Corderius, Ittig, μετεώρους Potter, Dind.

³ φύον Klotz, φυνὸν Corderius, Ittig, Potter,
φυνὸν Dind.

TISCH. XIII v. 8, l. 2 Item v. 34] Item v. 23

v. 25, l. 8 ζιζάνια]+et⁸⁸⁷ alludens

xiii 11 τὸ μυστήριον. An important reading: τῶν οὐρανῶν shows that Clement is quoting Mt, in which gospel the sing. τὸ μυστ. is read by a c d f ff² g¹ k l q syr.vt-vg Ir^{int} 266

13 It is to be noticed that Clement did not follow the Western reading (D it^{plor} syr.vt Ir^{int} etc.) which assimilated this verse to the parallels in Mc and Lc.

25 The triple evidence (526, 774, 887) renders it certain that Clement read ἐπέσπειρεν in this verse. This is an important coincidence in reading with B supported by (N*) N^b 1, 13 and most Latin authorities (not e k q). I can find no trace of a reading πυροῦ which is suggested by (368, 774, 887).

xiii 43 [*Ecl Proph* § 56 (1003).]

46 [*Paed* II xii 118 (241); *Strom* I i 16 (325).]

47 f. Σιωπῶ τανὺν τὴν ἐν τῷ εὐαγγελίῳ παραβολὴν λέγουσαν· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σαγήνῃ ἐν θάλασσῃ βεβληκῶτι καὶ τοῦ πλήθους τῶν ἐαλωκῶτων ἰχθύων τὴν ἐκλογὴν τῶν ἀμεινόνων ποιούμενῳ. *Strom* VI xi 95 (787).

xiv 17 ff. /// See on Jn vi 9 ff.

xv 2, 9 = Mc vii 5, 8 ... παραδόσει δὲ τῇ τῶν πρεσβυτέρων καὶ ἐντάλμασιν ἀνθρώπων κατηκολουθήκοντας. *Strom* III xii 90 (552).

8 = Mc vii 6 ... καὶ τὸν λαὸν ἐλέγχων ἐκεῖνον, δι' ὃν εἴρηται¹. Ἄ Ὁ λαὸς οὗτος ἅ τοῖς χεῖλεσι φιλοῦσί με, ἡ δὲ καρδία αὐτῶν πορρωτέρω ἐστὶν ἀπ' ἐμοῦ. *Paed* II viii 62 (206).

Διὸ, Μῆδὲ ἐπιθυμῆσης, λέγει, καὶ, Ἄ Ὁ λαὸς οὗτος ἅ τοῖς χεῖλεσι με τιμᾷ, φησὶν, ἡ δὲ καρδία αὐτῶν πόρρω ἐστὶν ἀπ' ἐμοῦ. *Strom* II xiv 61 (461).

Ὁ γὰρ λαὸς ὁ ἕτερος τοῖς χεῖλεσι τιμᾷ, ἡ δὲ καρδία αὐτοῦ πόρρω ἀπεστὶν ἀπὸ κυρίου. *Strom* IV vi 32 (577).

Ὁ μὲν γὰρ τοῖς χεῖλεσιν ἀγαπῶν λαὸς, τὴν δὲ καρδίαν μακρὰν ἔχων ἀπὸ τοῦ κυρίου ἄλλος ἐστὶν, ἄλλω πεπεισμένος... *Strom* IV vii 43 (583).

"Ἔστι γὰρ καὶ ὁ λαὸς ὁ τοῖς χεῖλεσιν ἀγαπῶν... *Strom* IV xviii 112 (614).

8 f. = Mc vii 6 f. Νουθετεῖ δὲ καὶ διὰ Ἡσαίου κηδόμενος τοῦ λαοῦ, ὁ πηνίκα λέγει· Ἄ Ὁ λαὸς οὗτος ἅ τοῖς χεῖλεσιν αὐτῶν τιμῶσί με, ἡ δὲ καρδία αὐτῶν πόρρω ἐστὶν ἀπ' ἐμοῦ, ... μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. *Paed* I ix 76 (143).

11, 18 Cp. Mc vii 15, 20 Οὐδὲ τὰ εἰσιόντα ἅ κοινοῖ τὸν ἀνθρώπον, ἀλλὰ τὰ ἐξιόντα, φησὶ, ἅ τοῦ στόματος. *Paed* II i 8 (169).

Οὐ γὰρ τὰ εἰσερχόμενα εἰς τὸ στόμα κοινοῖ τὸν ἀνθρώπον, ἀλλὰ ἡ περὶ τῆς ἀκραςίας² διάληψις κενή. *Paed* II i 16 (175).

... καὶ ἐκεῖνο ἐπιστάμενος ὅτι· Οὐ τὰ εἰσερχόμενα εἰς τὸ στόμα κοινοῖ τὸν ἀνθρώπον, ἀλλὰ κτέ. *Strom* II xi 50 (455) (continued v. 18 f.).

Τὰ γὰρ ἐξιόντα, φησὶν, ἐκ τοῦ στόματος ἅ κοινοῖ τὸν ἀνθρώπον. *Paed* II vi 49 (198).

1 δι' ὃν εἴρηται in marg. sec. man. super rasuram P

2 ἀκαθαρσίας coni. Potter

TISCH. xv v. 8, l. 2 Clem⁴⁰¹ Clem^{143. 206. 461} (sed utrum e Mt an Mc dubium) l. 12 et^{2. 607} + Clem⁵⁷⁷ dele Clem ἐστιν l. 13 D] + Clem^{143. 206. 461}

xiii 47 f. With τῶν ἀμεινόνων cp. *meliora* of d (D has καλλιστα).

xv 8 In (206) δι' ὃν εἴρηται is written in the margin of P in a late hand over first hand writing erased. This late hand is that of the scribe who wrote tracts of Hesychius and Maximus in the margin: he often erased scholia to make room for his own work, and sometimes rewrote them in another place. In the present case, he probably noticed that he had erased something of importance, and re-copied it at once. The scribe of M, therefore, found these words added in the margin by the first hand, and so put them in his text. [δι' ὃν εἴρηται schrieb Arethas an den Rand, Meletius radierte es heraus und schrieb es neu hin. O. Stählin.]

Clement's readings show a closer relation to Mc's text: see on Mc vii 6.

- xv 14 = Lc vi 39 'Οδηγὸς δὲ ἄριστος οὐχὶ δὴ τυφλὸς, καθά φησιν ἡ γραφή, τυφλοὺς εἰς τὰ βάραθρα χειραγωγῶν, δέξθαι δὲ ὁ βλέπων καὶ διορῶν τὰ ἐγκάρδια λόγος. *Paed* i iii 9 (103).
 ...τοῦ προτέρου εἰς βέθρον ἐμπεσόντος... *Paed* iii viii 43 (279).
 17 = Mc vii 19 [*Paed* ii i 4 (165).]
 18 f. Cp. Mc vii 20 f. (continued from v. 11) ...ἀλλὰ τὰ ἐξερχόμενα διὰ τοῦ στόματος
 Α ἐκεῖνα κοινοὶ τὸν ἄνθρωπον· ἐκ γὰρ τῆς καρδίας ἐξέρχονται δια-
 λογισμοί. *Strom* ii xi 50 (455).
 xvi 4 See on Mt xii 39.
 17 ...ὄλγιοι δὲ νιδὸν ἐγίνωσκον² τοῦ θεοῦ, καθάπερ ὁ Πέτρος, ὃν καὶ ἐμακάρισεν ὅτι αὐτῷ σὰρξ
 καὶ αἷμα οὐκ ἀπεκάλυψε τὴν ἀλήθειαν, ἀλλ' ἡ ὁ πατὴρ αὐτοῦ ὁ ἐν τοῖς οὐρανοῖς.
Strom vi xv 132 (807).
 26 Cp. Mc viii 36 f.; Lc ix 25 Τί γὰρ ὠφελεῖται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον
 κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα
 τῆς ψυχῆς αὐτοῦ; *Strom* iv vi 34 (578, 579).
 Τί γὰρ ὄφελος ἐὰν τὸν κόσμον Α κερδήσῃς, φησί, τὴν δὲ ψυχὴν ἀπολέσῃς;
Strom vi xiv 112 (796).
 28 See on Lc ix 27.
 xvii 1 ff. = Mc ix 2 ff. = Lc ix 28 ff. [*Strom* vi xvi 140 (812); *Exc ex Theod* §§ 4, 5 (967).]
 2 Οὐ τὰ μὲν ἱμάτια ὡς φῶς ἔλαμψεν, τὸ πρόσωπον δὲ ὡς ὁ ἥλιος. *Exc ex Theod* § 12 (971).
 5 See on Mc ix 7 [*Protr* x 92 (75)].
 9 Cp. Mc ix 9 Διὸ καὶ λέγει αὐτοῖς ὁ σωτήρ· Μηδενὶ εἴπητε δ εἶδετε³. *Exc ex Theod*
 § 5 (968).
 20 Αὐτίκα φησὶν· Ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, μεταστήσετε τὸ ὄρος. *Strom*
 ii xi 49 (454).
 [*Strom* v i 2 (644).]
 27 [*Paed* ii i 14 (172); *QDS* § 21 (947).]
 xviii 2, 4 ...γενομένης ζητήσεως ἐν τοῖς ἀποστόλοις ὅστις αὐτῶν εἴη μείζων, ἔστησεν ὁ Ἰησοῦς ἐν
 μέσῳ παιδίων εἰπών· Ὅς ἐὰν αὐτὸν⁴ ταπεινώσῃ ὡς τὸ παιδίον τοῦτο, οὗτος Α
 μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. *Paed* i v 16 (107).
 3 Ἦν γὰρ μὴ αὐτὸς ὡς τὰ παιδία γένησθε καὶ ἀναγεννηθῆτε, ὥς φησιν ἡ γραφή, τὸν
 ὄντως ὄντα πατέρα οὐ μὴ ἀπολάβετε, οὐδ' οὐ μὴ εἰσελεύσησθέ ποτε εἰς τὴν
 βασιλείαν τῶν οὐρανῶν. *Protr* ix 82 (69).
 1 ὁ M: om F (hiat P) 2 ἐγίνωσκον L 3 ἴδετε L 4 ἐαυτὸν F (hiat P)
 TISCH. xv v. 11, l. 8 Clem^{bis}] Clem⁴⁵⁵ Clem¹⁶⁹] Clem^{169, 198} v. 18, l. 2 cop]+Clem⁴⁶⁵
 xvi v. 26, l. 5 ζημ.] +Clem⁷⁹⁶ τι γὰρ ὀφελος εαν xvii v. 2, l. 5 Clem⁹⁶¹] Clem⁹⁷¹
- xv 14 In Mt D 1 have βοθρον.
 18 It is worthy of remark that the words ἐκ τῆς καρδίας ἐξέρχεται omitted after στόματος
 in (455) form a complete line in D, and that the copula before ἐκεῖνα is omitted
 in that MS as well as in c ff¹ cop and a few minuscules.
 xvi 26 [Clem Rom] ii vi 2 τί γὰρ τὸ ὄφελος ἐὰν κτέ. Petr Alexandr *Can* 12 (Routh² iv 40
 6) τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ ἢ ἀπολέσῃ. Pseudo-Ignat *ad Rom* vi (Lightfoot
Apost Fathers iii 271) and Justin *Ap* i 15 (Migne vi 352) τὴν δὲ ψυχὴν αὐτοῦ
 ἀπολέσῃ.
 xvii 9 δ εἶδετε is a synonym for τὸ ὄραμα caused by a reminiscence of Mc ix 9 ἵνα μηδενὶ ἀ-
 εἶδον διηγῇσωνται.

Τί βούλεται τὸ λεχθὲν αὐτὸς διασαφῆσαι ὁ κύριος λέγων· Ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία ταῦτα, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. *Paed* i v 12 (104).

...οὐδ' ἂν εἴπῃ, "Ἦν μὴ Λ γένησθε ὡς τὰ παιδία ταῦτα, οὐκ Λ εἰσελεύσεσθε εἰς τὴν βασιλείαν τοῦ θεοῦ, ἀμαθῶς ἐκδεκτόν. *Paed* i v 16 (107).

Τοῦτο γὰρ ἦν τὸ εἰρημένον· Ἐὰν μὴ στραφέντες γένησθε ὡς τὰ παιδία. *Strom* iv xxv 160 (636).

Κὰν μὴ Λ γένησθε ὡς τὰ παιδία ταῦτα οὐκ Λ εἰσελεύσεσθε, φησὶν, εἰς τὴν βασιλείαν τῶν οὐρανῶν. *Strom* v i 13 (652).

Οὕτως οὖν ἐπιστραφέντας ἡμᾶς αὐθὺς ὡς τὰ παιδία γενέσθαι βούλεται, τὸν ὄντως πατέρα ἐπιγόνοντας, δι' ὕδατος ἀναγεννηθέντας, ἄλλης ταύτης οὐσης ἐν τῇ κτίσει σποράς. *Strom* iii xii 88 (551).

[*Strom* v v 30 (663).]

xviii 6 = xxvi 24 = Mc ix 42 = Lc xvii 2 Οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, φησὶν ὁ κύριος· καλὸν ἦν αὐτῷ εἰ μὴ ἐγεννήθη ἢ ἓνα τῶν ἐκλεκτῶν μου σκανδαλίσαι. κρεῖττον ἦν αὐτῷ περὶ τεθῆναι μύλον καὶ καταποντισθῆναι εἰς θάλασσαν ἢ ἓνα τῶν ἐκλεκτῶν μου διαστρέψαι. *Strom* iii xviii 107 (561).

8 f. See on v 29 f.

10 ... Λ Μὴ καταφρονήσῃτε, λέγων, ἐνὸς τῶν μικρῶν τούτων· Λ τούτων γὰρ οἱ ἄγγελοι Λ διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. *QDS* § 31 (953).

"Οταν οὖν εἴπῃ ὁ κύριος· Λ Μὴ καταφρονήσῃτε ἐνὸς τῶν μικρῶν τούτων· ἀμὴν λέγω Λ ὕμῖν, τούτων οἱ ἄγγελοι Λ τὸ πρόσωπον τοῦ πατρὸς Λ διὰ παντὸς βλέπουσιν... *Exc ex Theod* § 11 (970).

TISCH. XVIII v. 3, l. 4 item] + Clem¹⁰⁴. 107. ⁶⁵² τα παιδια ταυτα (sed τα παιδια⁶⁹. 561. 636) v. 4, l. 3 εαντ.] αυτ. l. 4 al] + Clem Δ] + Clem v. 6 ad fin] ++ cf 26, 24 v. 10, l. 2 a fin et.] + Clem⁹⁸³

xviii 3 Clement's quotations of this verse are most instructive: it is clear from (104) that his text of Mt differed from Tisch. only by the addition of ταῦτα after παιδία: this addition is supported by (107) and (652). Leaving the peculiar readings in (69) and (551) aside for the moment, the alterations introduced by Clement are: ἐὰν ἦν 69, 107 κὰν 652 στραφῆτε καὶ στραφέντες 636 om 69, 107, 652 οὐ μὴ εἰσέλθῃτε οὐκ εἰσελεύσεσθε 107, 652 οὐ μὴ εἰσελεύσῃσθε 69 τῶν οὐρανῶν] τοῦ θεοῦ 107. These changes are typical, and show that the greatest care is necessary in dealing with isolated quotations in Clement.

The parallels between (69) and (551) are so curious as to suggest that the verse was familiar to Clement, perhaps through a well-known quotation by some previous author, in some such form as this: ἦν μὴ ἐπιστραφῆτε καὶ αὐθὺς ὡς τὰ παιδία γένησθε καὶ ἀναγεννηθῆτε τὸν ὄντως ὄντα πατέρα οὐ μὴ ἀπολάβῃτε οὐδ' οὐ μὴ κτέ. Cp. Justin *Ap* i 61 (Migne vi 420) and 1 Pe i 23 ἀναγεγεννημένοι οὐκ ἐκ σποράς φθαρτῆς ἀλλὰ ἀφθάρτου.

6 Οὐαὶ τῷ ἀνθρώπῳ κτέ] These words appear to be quoted from Clem Rom i xlii 8; they are there introduced by Μνήσῃτε τῶν λόγων Ἰησοῦ τοῦ κυρίου ἡμῶν, εἶπεν γάρ· Οὐαὶ κτέ. The two Greek MSS of Clem Rom have in the last sentence: εἰς τὴν θάλασσαν ἢ ἓνα τῶν μικρῶν μου σκανδαλίσαι. Clem Al appears to preserve the right reading; it has the support of the Syriac version of Clem Rom, and is adopted by Lightfoot. Potter *ad loc.* suggests however that διαστρέψαι is caused by the words which follow in Clem Rom: τὸ σχίσμα ὑμῶν πολλοὺς διέστρεψεν: if so the second ἐκλεκτῶν is due to accidental repetition. Cp. note on Mt v 7 for an instance of a similar quotation from Clem Rom. It is impossible to look on this passage as affording evidence of Clement's Gospel text.

Τῶν μικρῶν δὲ κατὰ τὴν γραφὴν καὶ ἐλαχίστων τοὺς ἀγγέλους τοὺς ὀρώντας τὸν θεόν...
Strom v xiv 91 (701).

Οἱ δὲ διὰ παντὸς τὸ πρόσωπον τοῦ πατρὸς βλέπουσιν, πρόσωπον δὲ πατρὸς ὁ υἱὸς,
 δε' οὐ γνωρίζεται ὁ πατήρ. *Exc ex Theod* § 10 (970).

Ἰδίως γὰρ ἕκαστος γνωρίζει τὸν κύριον καὶ οὐχ ὁμοίως πάντες τὸ πρόσωπον τοῦ πατρὸς
 ὁρώσιν οἱ ἄγγελοι τούτων τῶν μικρῶν τῶν ἐκλεκτῶν. *Exc ex Theod* § 23 (975).

xviii 11 (Text Rec.) See on *Lc* xix 10.

12 f. = *Lc* xv 4 [*Strom* i xxvi 169 (421).]

20 *Tlves* δὲ οἱ δύο καὶ τρεῖς ὑπάρχουσιν ἐν ὀνόματι Χριστοῦ συναγόμενοι, παρ' οἷς μέσος ἐστίν
 ὁ κύριος; *Strom* iii x 68 (541).

Οὕτως οἱ δύο¹ καὶ οἱ τρεῖς ἐπὶ τὸ αὐτὸ συνάγονται τὸν γνωστικὸν ἄνθρωπον. *Strom* iii x
 69 (542).

22 [*Strom* vii xiv 85 (884).]

xix 6 = *Mc* x 9 Αὐτὸς δὲ οὗτος ὁ κύριος λέγει· "Ὁ Λ ὁ θεὸς συνέξευξεν Λ ἄνθρωπος μὴ
 χωρίζετω. *Strom* iii vi 49 (533).

Τί γάρ; οὐκ ἔστι καὶ γάμψ ἐγκρατῶς χρῆσθαι καὶ μὴ πειρᾶσθαι διαλύειν ὁ συνέξευξεν ὁ
 θεός; *Strom* iii vi 46 (532).

Οὐ γὰρ ἂν ὁ συνέξευξεν ὁ θεὸς διαλύσειεν ποτε ἄνθρωπος. *Strom* iii xii 83 (549).

8 See on *Mc* x 5.

9 See on v 32.

10—12 Τὸ δέ· Οὐ πάντες χωροῦσι τὸν λόγον τούτον Λ . εἰσὶ γὰρ εὐνοῦχοι οἵτινες Λ
 ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν
 ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσαν ἑαυτοὺς διὰ τὴν βασι-
 λεῖαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω· οὐκ ἴσασιν ὅτι μετὰ τὴν
 τοῦ ἀποστασίου βῆσιν πυθόμενων τινῶν ὅτι· Ἐὰν οὕτως η ἡ αἰτία Λ τῆς
 γυναικὸς, οὐ συμφέρει τῷ ἀνθρώπῳ γαμῆσαι· τότε ὁ κύριος ἔφη· Οὐ πάντες
 χωροῦσι τὸν λόγον τούτον, ἀλλ' οἷς δέδοται. *Strom* iii vi 50 (534).

...οἱ δὲ ἀπὸ Βασιλείδου² πυθόμενων φασὶ τῶν ἀποστόλων μὴ ποτε ἀμεινόν ἐστι τὸ μὴ
 γαμεῖν, ἀποκρίνασθαι λέγουσι τὸν κύριον· Οὐ πάντες χωροῦσι τὸν λόγον τούτον·
 εἰσὶ γὰρ εὐνοῦχοι, οἱ μὲν ἐκ γενετῆς, οἱ δὲ ἐξ ἀνάγκης...οἱ δὲ ἐνεκα τῆς αἰωνίου
 βασιλείας εὐνουχίσαντες ἑαυτοὺς κτέ. *Strom* iii i 1 (508, 509).

1 post δύο add. $\alpha\mu\alpha$, sed expunctum pr. man. L

2 Βασιλείδου L

TISCH. XVIII v. 20, l. 4 αυτων]+cf Clem⁵⁴¹ παρ οἷς μεσος εστιν ο κυριος
 +Clem⁵³³ et 532 11b 549 11b v. 10, l. 3 al]+: Clem⁵³⁴ om του αν. μετα

XIX v. 6, l. 3 et.]

xviii 20 Prof. J. A. Robinson in the *Expositor* for December 1897 points out the coincidence
 in respect of *παρ' οἷς* with the notable reading in Codex Bezae in this verse.
 The importance of the support given by the curious conflate reading of η ¹ is in-
 creased by the fact that the wording shows no trace of connection with *d*, thus
 pointing to a Greek source. The Sahidic version has "I am with them in their
 midst": but Mr F. Robinson tells me that a slight change—viz. the omission
 of a single letter would make 'with them' into 'there.' ["For there are not
 two or three gathered together in my name in the midst of whom I am not."
Syr.sin. F. C. B.]

xix 6 οὖν is omitted before ὁ θεός in *Mc* by D^{sr} k*.

10 *f*¹ si ita est causa cum uxore. This appears to be the only evidence for the omission
 of τοῦ ἀνθρώπου (*D* *andros*). I know of no evidence for the addition of τῷ
 ἀνθρώπῳ after συμφέρει.

xix 11 ...ἐπεὶ ὀλίγων ἐστὶ ταῦτα χωρῆσαι. *Strom* v x 63 (684).

[*Strom* i i 13 (323).]

12 Καλὸν γὰρ διὰ τὴν βασιλείαν τῶν οὐρανῶν εὐνουχίζειν ἑαυτὸν πάσης ἐπιθυμίας. *Strom* iii vii 59 (538).

...ἀλλ' οἱ μὲν εὐνουχίσαντες ἑαυτοὺς ἀπὸ πάσης ἁμαρτίας διὰ τὴν βασιλείαν τῶν οὐρανῶν, μακάριοι οὗτοί εἰσιν οἱ τοῦ κόσμου νηστεύοντες. *Strom* iii xv 99 (556).

13 f. Cp. *Me* x 13 f.; *Le* xviii 15 f. Προσήμεγλάν τε αὐτῷ, φησί, παιδία εἰς χειροθεσίαν εὐλογίας, κωλύοντων δὲ τῶν γνωρίμων εἶπεν ὁ Ἰησοῦς· Ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. *Paed* i v 12 (104).

17 = *Mc* x 18 = *Le* xviii 19 Οὐ μὴν ἀλλὰ καὶ ὀπηνίκα διαρρηδὴν λέγει· Οὐδεὶς ἀγαθός, εἰ μὴ ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. *Paed* i viii 72 (141).

Ἄλλα καὶ οὐδεὶς ἀγαθός, εἰ μὴ ὁ πατήρ αὐτοῦ. *Paed* i viii 74 (142).

Ἄλλα καὶ Οὐαλεντίνος πρὸς τινὰς ἐπιστέλλων αὐταῖς λέξεσι γράφει περὶ τῶν προσ-
αρημάτων· Εἰς δὲ ἐστὶν ἀγαθός. And lower down, ὁ μόνος ἀγαθὸς πατήρ. *Valentinus*
ap Clem Strom ii xx 114 (488, 489).

...ὅτι εἰς ἀγαθός ὁ πατήρ. *Strom* v x 63 (684).

...δὲν μόνον ὄντα θεὸν πατέρα ἀγαθὸν χαρακτηρίζει ὁ σωτὴρ ἡμῶν καὶ θεός. *Strom* vii x 58 (866).

[*Paed* i viii 71 (140); *Strom* vii vii 41 (855); *QDS* § 1 (935).]

18 Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις. *Strom* ii vii 32 (446).

18, 19^b Τίνες δὲ καὶ οἱ νόμοι; Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ παιδοφθορήσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις, Ἀγαπήσεις κύριον τὸν θεόν σου... Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν. *Protr* x 108 (85).

18 f. Ἔστιν ἡμῖν ἡ δεκάλογος ἡ διὰ Μωυσέως...προσηγορίαν σωτήριον ἁμαρτιῶν περιγράφουσα¹. Οὐ μοιχεύσεις, Οὐκ εἰδωλολατρήσεις, Οὐ παιδοφθορήσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα². *Paed* iii xii 89 (305).

19^b = xxii 39 = *Mc* xii 31, 33 Ὁ γὰρ τοιοῦτος τέλειος ὁ τό· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν πληρώσας. *Paed* ii xii 120 (243).

19 f. Cp. *Mc* x 20 Ἐλέγχει τὸν καυχώμενον ἐπὶ τῷ πάσας τὰς ἐντολὰς ἐκ νεότητος τετηρηκέναι· οὐ γὰρ πεπληρώκει τό· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. *Strom* iii vi 55 (537).

[*Strom* iv vi 29 (576); *Strom* vi xviii 164 (825).]

21 Cp. *Mc* x 21; *Le* xviii 22 Διὰ τοῦτο καὶ, Πώλησόν σου τὰ ὑπάρχοντα, λέγει κύριος³, καὶ πτωχοῖς δὸς⁴, καὶ δεῦρο ἀκολουθεῖ μοι. *Paed* ii iii 36 (189).

Εἰ θέλεις τέλειος γενέσθαι, πωλήσας τὰ ὑπάρχοντα δὸς πτωχοῖς. *Strom* iii vi 55 (537).

1 περιγράφουσαι Dind.

2 μητέρα]+σου v et edd

3 ὁ κύριος F

TISCH. XIX v. 11, II. 2, 3 Clem⁵⁹⁴] Clem⁵⁰⁹ et ⁵³⁴ bis
1, 2 N⁶] + Clem⁵⁹⁷

v. 14 ad fin unc¹⁰] + Clem¹⁰⁴

v. 21,

xix 17 In *Mt e* has *unus est bonus pater*. Epiphanius *Haer* xlii p. 339⁴ (Migne xli 756) accuses Marcion of adding ὁ πατήρ. The quotations given by Resch *Aussere Parallelt* on *Le* xviii 19 show how widely current similar readings were.

Πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, ἅ καὶ δεῦρο ἀκολουθεῖ μοι.
Strom iv vi 28 (576).

Πώλησον τὰ ὑπάρχοντά σου. *QDS* § 11 (941).

Οὗτος ὁ τὰ ἐπίγεια καταπωλῆσας καὶ πτωχοῖς ἐπιδοὺς τὸν ἀνῶλεθρον ἐξευρίσκει¹ θησαυρόν.
Paed iii vi 34 (274).

xiix 23 Διὰ τοῦτό τοι ὁ λόγος τοὺς τελώνας λέγει δυσκόλως σωθήσεσθαι. *Strom* v v 28 (662).

24 See on *Mc* x 25.

25 See on *Mc* x 26.

26 See on *Mc* x 27.

29 See on *Mc* x 29.

xx 4 [*Strom* i i 9 (320).]

8 ff. [*Strom* iv vi 36 (579, 580).]

16 (Text. Rec.) See on xxi 14.

28 = *Mc* x 45 Τοιοῦτος ἡμῶν ὁ παιδαγωγὸς ἀγαθὸς ἐνδίκως, Οὐκ ἤλθον, φησί, διακονηθῆναι, ἀλλὰ διακονῆσαι. διὰ τοῦτο εἰσάγεται ἐν τῷ εὐαγγελίῳ κεκμηκὸς ὁ κάμων ὑπὲρ ἡμῶν (cp. *Jn* iv 6) καὶ δοῦναι τὴν ψυχὴν τὴν ἑαυτοῦ λύτρον ἀντὶ πολλῶν ὑποσχνούμενος.
Paed i ix 85 (148).

xxi 5 ...τὸν Χριστὸν ἀγαπήσωμεν, τὸν πῶλον ὑποζύγιον ἡγαγε σὺν τῷ παλαιῷ. *Protr* xii 121 (93).

8 See on *Jn* xii 13.

16 Οὐδέποτε ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; *Paed* i v 13 (105).

22 Περὶ δὲ τῆς πίστεως, Πάντα ὅσα ἐὰν αἰτήσῃσθε ἐν τῇ προσευχῇ πιστεύοντες λήψετε, φησὶν. *Paed* iii xii 92 (307).

xxii 9 [*Exc ex Theod* § 9 (969).]

12 [*Exc ex Theod* § 61 (984).]

13 See on viii 12.

14 = xx 16 (Text. Rec.) ...πολλοὺς μὲν τοὺς κλητοὺς, ὀλίγους δὲ τοὺς ἐκλεκτοὺς αἰνιττόμενος.
Strom i xix 92 (372).

Πολλοὶ γὰρ ἅ κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί. *Strom* v iii 17 (655).

20 f. = *Mc* xii 16 f. Ἐπὶ τοῦ προκομισθέντος² νομίματος ὁ κύριος εἶπεν οὐ Τίνος τὸ κτῆμα, ἀλλὰ Τίνος ἡ εἰκὼν ἅ καὶ ἡ ἐπιγραφὴ; Καίσαρος ἵνα οὐ ἐστίν, ἐκείνῳ δοθῇ.
Exc ex Theod § 86 (988).

21 = *Mc* xii 17 = *Lc* xx 25 ...ἵνα χωρίσῃ τὴν κενοδοξίαν καὶ τὸν στατήρα τοῖς τελώνας δοὺς τὰ Καίσαρος ἀποδοὺς τῷ Καίσαρι φυλάξῃ³ τὰ τοῦ θεοῦ τῷ θεῷ. *Paed* ii i 14 (172).

...καὶ περὶ πολιτείας Ἀπόδοτε ἅ τὰ Καίσαρος ἅ Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.
Paed iii xii 91 (306).

¹ ἐξευρίσκει P ἐξευρήσει F

² προσκομισθέντος Dind.

³ φυλάξῃ F φυλάξει P

Tisch. XIX v. 21, l. 3 *Clem*⁵³⁷ *Clem*^{180. 537. 676} cf 274 v. 24, l. 13 *Clem*⁹⁸⁶ (vide post)] *Clem*⁴⁴⁰
 l. 24 τρυπημ.] τρηματοσ l. 28 syr^{cu}] + *Clem*⁹⁸⁶ XXI v. 22, l. 2 αἰτησῇσθαι] + *Clem* αἰτησησθε
 xxii v. 14, l. 1 et.] + *Clem*⁶⁸⁶ v. 20, l. 9 *Clem*⁹⁷⁸] *Clem*⁹⁸⁸ v. 21, l. 8 aeth] + *Clem*⁹⁰⁶ l. 10 vi-
 dentur] + om

xxi 5 Cp. *d et pullum subiugalem* (D* καὶ πῶλον υἱὸν ὑποζύγιον); so also g¹.

...τούτω οὖν τὰ χοῦκὰ ἀποδοτέον...καὶ τὰ τοῦ θεοῦ τῷ θεῷ. *Ecl Proph* § 24 (995).

xxii 30 = Mc xii 25 = Lc xx 35 'Ἀλλὰ μετὰ τὴν ἀνάστασιν, φησὶν¹, οὔτε γαμοῦσιν οὔτε γαμίζονται. *Strom* iii vi 47 (533).

...ἐπὶ μὴτε γαμῶσι μὴτε γαμίσκονται². *Strom* vi xii 100 (790).

'Ομοίως δὲ κάκεινο κομίζουσι τὸ ῥήτόν· Οἱ υἱοὶ τοῦ αἰῶνος ἐκείνου, τὸ περὶ νεκρῶν ἀναστάσεως³, οὔτε γαμοῦσιν οὔτε γαμίζονται. *Strom* iii xii 87 (551).

...καθ' ἣν· Οὔτε γαμοῦσιν οὔτε γαμίσκονται ἔτι. *Strom* vi xvi 140 (811).

37 = Mc xii 30 = Lc x 27 Τίνας δὲ καὶ οἱ νόμοι; οὐ φονεύσεις κτέ...ἀγαπήσεις κύριον τὸν θεόν σου. *Protr* x 108 (85).

..ἡμῖν δέ, 'Αγαπήσεις κύριον τὸν θεόν σου, παρήνεσεν (sc ὁ παιδαγωγός). *Paed* i vii 59 (133).

37, 39 /// Cp. xix 19// Εἰ γάρ· 'Αγαπήσεις κύριον τὸν θεόν σου, ἔπειτα, τὸν πλησίον σου ...*Paed* ii iv 43 (194).

Πῶς δὲ⁴ ἔτι ἀγαπᾷς τὸν θεόν καὶ τὸν πλησίον σου μὴ φιλοσοφῶν; *Paed* iii xi 78 (299).

Εἰ δὲ καὶ εἰς βασιλείαν θεοῦ κεκλήμεθα, ἀξίως τῆς βασιλείας πολιτευώμεθα⁵ θεὸν ἀγαπῶντες καὶ τὸν πλησίον. *Paed* iii xi 81 (301).

...τὸν πλησίον, ὃν δεύτερον ἀγαπᾶν κελεύομεθα... *Paed* iii xi 82 (302).

Ταύτη που, 'Αγαπήσεις κύριον τὸν θεόν σου, φησὶν, ἐξ ὅλης καρδίας σου, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν⁶. *Strom* iv iii 10 (568).

See on Mc xii 30.

7, 39, 40 /// Δυνατὸν δὲ καὶ διὰ δυοῖν⁷ ἐμπεριλαβεῖν τὰς ἐντολάς, ὥς φησιν ὁ κύριος. 'Αγαπήσεις ἅ τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου, καὶ τὸν πλησίον σου ὡς σεαυτὸν. εἶτα ἐκ τούτων ἐπιφέρει· '὘ν τούτῳ⁸ ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται. *Paed* iii xii 88 (304).

Ταύτη που 'Αγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης καρδίας καὶ τὸν πλησίον σου ὡς σεαυτὸν⁹. ἐν ταύταις λέγει ταῖς ἐντολαῖς ὅλον τὸν νόμον καὶ τοὺς προφῆτας κρέμασθαι¹⁰ τε καὶ ἐξηγητῆσθαι. *Strom* ii xv 71 (466).

Ταύτης ὅλης ἀπήρηται τῆς ἀγάπης ὁ νόμος καὶ ὁ λόγος· κἂν ἀγαπήσης κύριον τὸν θεόν σου καὶ τὸν πλησίον σου, ἐν οὐρανοῖς ἐστὶν αὕτη ἡ ἐπουράνιος εὐχία. *Paed* ii i 6 (166).

xxiii 5 [*Strom* i x 49 (345).]

7 = Mc xii 38 etc. ...οἱ κατὰ τὰς ὁδοὺς τῶν ἀγαπητῶν ἀσπασμοί... *Paed* iii xi 82 (301).

1 φασὶν Sylburgius, quod probat J. B. Mayor
haec uerba post τὸ ῥητόν ponenda esse putat Sylb., et recte ut mihi uidetur
2 γαμίσκονται L
3 τὸ π. νεκρ. ἀν.]
4 δὲ F δαι P

5 πολιτευώμεθα FP πολιτευόμεθα Klotz, Dind.
6 ὡς σεαυτὸν L
7 δυεῖν FP
8 ἐν
τούτῳ in marg. habet P manu Arethae scriptum: uix dubitari potest quin haec uerba ut glossema
ad ἐκ τούτων omittenda sint: itaque legendum uid. εἶτα, 'Ἐκ τούτων, ἐπιφέρει, ὅλος ὁ νόμος κτέ.
9 ὡς σεαυτὸν in ὡς σεαυτὸν correctum pr. man. L
10 κρεμάσθαι L

TISCH. XXII v. 30, l. 2 γαμίζονται]+et⁵⁵¹, sed fors. e Lc pendet
certum tamen a quo eu. petantur
l. 4 157.]+Clem⁷⁹⁰. 811 (in
v. 40, l. ult. Clem³⁰⁴]+et⁴⁶⁶ lib

xxii 30 Clement perhaps read γαμίζονται in Mt or Mc, γαμίσκονται in Lc. In (551) οἱ υἱοὶ τοῦ αἰ. ἐκείνου appears to be a reminiscence of Lc; τὸ περὶ ἀν. νεκρ. of Mt.

37, 39 Owing to the great difficulty of deciding from which of the Gospels these quotations are made, I have not attempted to mark the variants or to make any additions to Tischendorf.

xxiii 8 Εἰ δὲ Εἰς διδάσκαλος ἐν οὐρανοῖς, ὡς φησιν ἡ γραφή, ὁμολογουμένως οἱ ἐπὶ γῆς εἰκότως
 ἂν πάντες κεκληθῶνται¹ μαθηταί. *Paed* i v 17 (108).

Εἰς γὰρ ὁ διδάσκαλος καὶ τοῦ λέγοντος καὶ τοῦ ἀκρωμένου. *Strom* i i 12 (323).

8, 9 Διὸ καὶ φησιν ὁ λόγος· Μὴ εἶπτε ἐαυτοῖς διδάσκαλον ἐπὶ τῆς γῆς. *Strom* ii iv 14 (435).

"Οθεν εἰκότως εἰρηται· Μὴ εἶπτε ἐαυτοῖς διδάσκαλον ἐπὶ τῆς γῆς. *Strom* vi vii 58 (769).

9 Εἰς μὲν οὖν ὁ πατὴρ ἡμῶν² ὁ ἐν τοῖς οὐρανοῖς... μὴ καλέσητε οὖν ὑμῖν ἐπὶ τῆς
 γῆς πατέρα, φησίν. *Strom* iii xii 87 (551).

Μὴ καλέσητε οὖν ἐαυτοῖς πατέρα ἐπὶ τῆς γῆς· δεσπόται γὰρ ἐπὶ τῆς γῆς, ἐν δὲ
 οὐρανοῖς ὁ πατήρ. *Ecl Proph* § 20 (994).

Μὴ καλεῖ σεαυτῷ πατέρα ἐπὶ γῆς. *QDS* § 23 (948).

12 [*QDS* § 1 (936).]

14 [*Strom* vii xvii 106 (897).]

27, 25 f. Οὐαὶ γὰρ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, φησὶν ὁ κύριος, ὅτι ὁμοιοί
ἐστε τάφοις κεκοιναμένοις³· ἐξωθεν ὁ τάφος φαίνεται ὠραῖος, ἐνδον δὲ
γέμει ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. Καὶ πάλιν τοῖς αὐτοῖς φησὶν·
 Οὐαὶ ὑμῖν Λ, ὅτι καθαρίζετε τὸ ἔξω τοῦ ποτηρίου καὶ τῆς παροψίδος,
 ἐνδοθεν δὲ γέμουσιν Λ ἀκαθαρσίας. Λ καθάρισον πρῶτον τὸ ἐνδον τοῦ
 ποτηρίου, ■ ἵνα γένηται καὶ τὸ ἔξωθεν³ Λ καθαρὸν. *Paed* iii ix 47, 48
 (282).

33 Cp. iii 7 Κάν τῷ εὐαγγελίῳ διὰ Ἰωάννου, Ὁφεις, φησὶν, γεννήματα ἐχιδνῶν.
Paed i ix 80 (145).

37 = *Lc* xiii 34 ... μάρτυς ἡ γραφή· Ὁν τρόπον ὄρνις συνάγει τὰ νοσσία Λ ὑπὸ τὰς
 πτέρυγας αὐτῆς. *Paed* i v 14 (106).

Τοιοῦτος ὁ παιδαγωγὸς νοθετῶν ὡς κὰν τῷ εὐαγγελίῳ λέγων· Προσάκις ἠθέλησα
συναγαγεῖν τὰ τέκνα σου ὃν τρόπον ὄρνις συνάγει τὰ νοσσία αὐτῆς ὑπὸ
 τὰς πτέρυγας αὐτῆς, καὶ οὐκ ἠθέλησατε⁴. *Paed* i ix 76 (143).

Ἰερουσαλήμ Ἰερουσαλήμ, προσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου ὡς
 ὄρνις τοὺς νεοσσούς. *Strom* i v 29 (332).

¹ κεκληθῶνται F³M² ut uid. (hiat P)

² ὑμῶν J. B. Mayor: cf. ὑμῖν infra

³ ἔξω M

⁴ ἡ super ras. sec. man. (η ex e factum pr. man. O. Stählin) M (hiat P)

Tisch. xxiii v. 8, l. 5 κληθσονται] κεκλησονται l. 6 μαθηται.] + et 323. 435. 769 v. 9, l. 2 υμων]
 ημων l. 3 πατερα.] + cf et 435. 769 (μη ειπτε εαυτοις)⁹⁴⁶ (μη καλει σεαυτω)⁹⁹⁴ (μη καλ. ουν εαυτοις
 πατ.) v. 25, l. 5 plus¹⁵] + Clem²⁸²

xxiii 8, 9 The twice repeated combination of these verses in (435) and (769) is most remarkable: cp. *Orig Hom in Jerem* x § 1 (Lomm xv 23) Καὶ ὑμεῖς μὴ καλέσητε διδάσκαλον ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς and *Palladius Hist Laus* c. 32 (Migne xxxiv 1091^c) Μὴ καλέσητε διδάσκαλον ἐπὶ τῆς γῆς.

9 Note agreement of Clement with D and versions in reading ὑμῖν: supported in Clem by ἐαυτοῖς (3 times) and σεαυτῷ.

27, 25 f. Clement's close agreement with D should be remarked. The support given by Iren int. 250 (vol. ii, p. 202, ed. Harvey) to the important readings in v. 27 should be noticed.

33 διὰ Ἰωάννου. An easy confusion with Mt iii 7//

iii 37- = Lc xiii 34 f. Κέχρηται τῷ εἶδει τούτῳ ἐν εὐαγγελίῳ· Ἱερουσαλὴμ Ἱερουσαλὴμ, ἣ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν... διὰ τοῦτο φησὶν· Ἀφίεται ἡ οἴκος ὑμῶν ἔρημος. λέγω γὰρ ὑμῖν, ἡ ἀπάρτι οὐ μὴ ἔδῃτέ με, ἕως ἂν εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. Paed i ix 79 (145).

xiv 13 See on x 22.

19 = Mc xiii 17 = Lc xxi 23 Καὶ πάλιν· Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. Strom iii vi 49 (533, 534).

24 = Mc xiii 22 Ὅθεν εἰρηται τοὺς μὲν τῆς κλήσεως ἀνθρώπους κατὰ τὴν παρουσίαν τοῦ ἀντιχρίστου¹ πλανηθήσονται· ἀδύνατον δὲ τοὺς ἐκλεκτοὺς· διὸ φησι· Καὶ εἰ δύνατον τοὺς ἐκλεκτοὺς μου. Exc ex Theod § 9 (969).

37 ff. = Lc xvii 26 f. Καὶ πάλιν· Ὡς περ δὲ ἦν ἐν ταῖς ἡμέραις Νῶε, ἦσαν γαμοῦντες γαμίζοντες, οἰκοδομοῦντες φυτεύοντες, καὶ ὡς ἦν ἐν ταῖς ἡμέραις Λῶτ, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Strom iii vi 49 (533).

42 = Mc xiii 35 [Strom iv xxii 139 (627); v xiv 106 (712).]

45 f. [Strom ii vi 27 (443).]

εν 1 ff. [Strom v iii 17 (655); vii xii 72 (875); Exc ex Theod § 86 (989).]

14-30 Cp. Lc xix 12 ff. Ἡδὴ δὲ καταφαίνεται ἐκ περιουσίας ὁ σωτὴρ αὐτὸς κατὰ τὴν τοῦ λαμβάνοντος δύναμιν, ἥ δὴ ἐκ συνασκήσεως, αὖξιν τοῖς² δούλοις τὰ ὑπάρχοντα διανείμας, αὐθὶς ἐπανελθὼν τιθέναι λόγον μετ' αὐτῶν, ὁπηνίκα τοὺς μὲν αὐξήσαντας τὸ ἀργύριον αὐτοῦ τοὺς ἐν ὀλίγῳ πιστοὺς ἀποδεξάμενος καὶ ἐπαγγελιάμενος ἐπὶ πολλῶν καταστήσειν εἰς τὴν τοῦ κυρίου χαρὰν προσέταξεν εἰσελθεῖν, τῷ δὲ ἀποκρυφάμενῳ τὸ πιστευθέν ἀργύριον εἰς τὸ ἐκδανείσαι καὶ αὐτὸ ὅπερ ἔλαβεν ἀποδιδόντι ἀργόν, Πονηρὲ δούλε, εἶπεν, καὶ ὀκνηρὲ, ἡ ἔδει σε ἡ βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμόν ἡ. ἐπὶ τούτοις ὁ ἀχρεῖος δούλος εἰς τὸ ἐξώτερον ἐμβληθήσεται σκότος. Strom i i 3 (317).

30 See on viii 12.

33 Καὶ τὰ ἀρνία δέ μου, ὅταν λέγῃ, στήτω ἐκ δεξιῶν, τοὺς ἀφελεῖς αἰνίττεται παῖδας. Paed i v 14 (105).

Ἄ γὰρ ἰσθᾶς τοὺς μὲν ἐκ δεξιῶν, τοὺς δὲ ἐξ εὐωνύμων... Paed i viii 71 (140).

Οἱ τοιοῦτοι ἐκ δεξιῶν ἴστανται τοῦ ἀγιάσματος... οἱ δὲ ἐξ εὐωνύμων ἰστάμενοι... Strom iv vi 30 (576).

¹ ἀντιχρίστου L

² ἦν δὲ ἐκ συνασκήσεως αὖξιν, τοῖς H. Jackson

Tisch. xxiv v. 38, l. 2 a fin 33.] + Clem⁵⁰³
το εἶπον) v. 33, l. 5 ευω.] + cf et^{105, 576}

xxv v. 27, l. 5 etc.] + Clem³¹⁷ 1. 6 dele (Clem³¹⁷

v 37 f. In this passage Mt and Lc are so combined that it cannot be taken as a proper quotation of either: γαμοῦντες γαμίζοντες appears to be from Mt, and Clement's agreement in the latter word with 8D 33 (B γαμισκοντες) is noteworthy.

xv 15 With κατὰ τὴν τοῦ λαμβάνοντος δύναμιν cp. perhaps D κατὰ τὴν δύναμιν αὐτοῦ. d has secundum uirtutem suam while b has the conflated reading secundum propriam uirtutem suam.

19 ἐπανελθὼν. Cp. Lc xix 15.

21 τοὺς ἐν ὀλίγῳ πιστοὺς. Instead of the usual super pauca ff¹ has in v. 21 in minimo and in v. 23 in modico; d has in modicis in both places, though D has ἐν ὀλίγῳ. In Lc xix 17 ἐν ἐλαχίστῳ is rendered in minimo in a, in modico in most, if not all, other Latin versions.

xxv 34- 46 *Περὶ δὲ τῆς μεταδόσεως, Δεῦτε, εἰπε*¹, *πρὸς με πάντες οἱ εὐλογημένοι* **Α**, *κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ἐπει-
95 νασα γὰρ καὶ δεδώκατέ*² *μοι φαγεῖν, **Α** ἐδίψησα καὶ ἐποτίσατέ με, ξένος
36 ἡμην καὶ συνηγάγετέ με, γυμνὸς καὶ περιεβάλετέ με, ἀσθενὴς καὶ ἐπε-
σκέψασθέ με, ἐν φυλακῇ ἡμην καὶ ἤλθετε πρὸς με. καὶ πότε τι τούτων τῷ
κυρίῳ πεποιήκαμεν ἡμεῖς; αὐτὸς ἐρεῖ πάλιν ὁ παιδαγωγὸς τὴν εὐποίαν καὶ*³ *τῶν
40 ἀδελφῶν ἀγαπητικῶς εἰς αὐτὸν μετατρέπων καὶ λέγων· 'Εφ' ὅσον ἐποιήσατε **Α**
46 τοῖς μικροῖς τούτοις, ἐμοὶ ἐποιήσατε. καὶ ἀπελεύσονται οἱ τοιοῦτοι εἰς
ζωὴν αἰώνιον. Paed iii xii 93 (307).*

34-41 *Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην
95 ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ἐπεινασα γὰρ καὶ ἐδώκατέ μοι
φαγεῖν, καὶ ἐδίψησα καὶ ἐδώκατέ μοι πιεῖν, καὶ ξένος ἡμην καὶ συνη-
36 γάγετέ με, γυμνὸς ἡμην καὶ ἐνεδύσατέ με, ἡσθένησα καὶ ἐπεσκέψασθέ
37 με, ἐν φυλακῇ ἡμην καὶ ἤλθετε πρὸς με. τότε ἀποκριθήσονται αὐτῷ οἱ
δίκαιοι λέγοντες· Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ
38 διψῶντα καὶ ἐποτίσαμεν; πότε δὲ εἶδομέν σε ξένον καὶ συνηγάγομεν, ἢ
39 γυμνὸν καὶ περιεβάλομεν; ἢ πότε σε εἶδομεν ἀσθενοῦντα καὶ ἐπεσκεψά-
40 μεθα, ἢ ἐν φυλακῇ καὶ ἤλθομεν πρὸς σε; **Α** ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ
αὐτοῖς· 'Αμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν
41 μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. πάλιν ἐκ τῶν ἐναντίων τοὺς ταῦτα μὴ
παρασχόντας αὐτοῖς εἰς τὸ πῦρ ἐμβάλλει τὸ αἰώνιον, ὡς αὐτῷ μὴ παρεσχόκτας.
QDS § 30 (952).*

35, 40 ...*καθάπερ ἐν τῷ εὐαγγελίῳ φιλανθρώπως λέγων· 'Επεινασα **Α** καὶ ἐδώκατέ μοι
φαγεῖν, **Α** ἐδίψησα καὶ ἐδώκατέ μοι πιεῖν· ὁ γὰρ ἐνὶ τούτων **Α** τῶν ἐλα-
χίστων πεποιήκατε, ἐμοὶ πεποιήκατε. Strom ii xvi 73 (467).*

35 f. 40 *Τί δ' ὅταν ὁ κύριος φῇ· 'Επεινασα καὶ ἐχορτάσατέ με, **Α** ἐδίψησα καὶ ἐποτίσατέ
με, ξένος ἡμην καὶ συνηγάγετέ με, γυμνὸς καὶ περιεβάλετέ με. εἰτα
ἐπιφέρει· 'Εφ' ὅσον ἐποιήσατε ἐνὶ τούτων **Α** τῶν ἐλαχίστων, ἐμοὶ ἐποι-
ήσατε. Strom iii vi 54 (536).*

40 ...*καὶ τό· 'Εφ' ὅσον δὲ [φησὶν]⁴ ἐνὶ τούτων ἐποιήσατε **Α** τῶν ἐλαχίστων, ἐμοὶ
ἐποιήσατε. Paed iii v 30 (271).*

[*Strom vii iii 21 (840).*]

41-45 *Πῶς ἂν τις πεινῶντα τρέφοι καὶ διψῶντα ποτίζοι καὶ γυμνὸν σκεπάξοι καὶ ἀστεγον συνάγοι,
ἀ τοῖς μὴ ποιήσασιν ἀπειλεῖ πῦρ καὶ σκότος τὸ ἐξώτερον, εἰ πάντων αὐτὸς ἕκαστος
φθάνοι τούτων ὑστερῶν; QDS § 13 (942).*

*Ζωὴν δωρεῖται αἰώνιον, ὑμεῖς δὲ τὴν κόλασιν ἀναμένετε καὶ τὸ πῦρ δὲ⁵ προσκοπεῖτε, ὁ
ἡτοίμασεν ὁ κύριος τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ; Protr ix 83 (69).*

xxvi 17 = *Le xxii 9 ...ἐν ᾗ (sc τῇ ἡμέρᾳ) καὶ πυνθάνονται αὐτοῦ· Ἰηοῦ θέλεις ἐτοιμάσωμέν
σοι τὸ πάσχα φαγεῖν; Fragni libri περὶ τοῦ πάσχα servatum ap Chron pasch
ed. Paris. p. 7 (ed. Bonn. p. 16), Zahn Forsch iii 33 (1017).*

1 εἰπε P εἰπεν F 2 δεδώκατε FP³ ἐδώκατε P³* 3 καὶ expunctum sec. man. in P
4 seclusi 5 δε ex ου factum, ut uid., pr. man. P

Tisch. xxv v. 35, l. 1 Clem⁹⁵² et alib] Clem^{307. 467. 836} l. 2 c. *]+Clem⁹⁵² l. 7 Clem⁹⁴⁷] Clem⁹⁵⁷
ad fin κρινω.]+cf et Clem⁹⁴⁴ v. 38, l. 1 Clem] Clem⁹⁵² xxvi v. 17, l. 5 pl]+Clem¹⁰¹⁷

xxvi 23 = Mc xiv 20 Διδάξει δὲ ἡμᾶς αὐτοὺς ὁ κύριος ὅτι δεδολωμένος ὁ Ἰούδας ἐστίν, ὅς ἂν ἐμβάψῃται μετ' ἐμοῦ, λέγων, εἰς τὸ τρύβλιον¹, οὗτός με παραδώσει. Paed ii viii 62 (206).

[Paed ii iii 38 (190).]

24 See on xviii 6.

26 /// [Strom i x 46 (343).]

27 f. Cp. Mc xiv 23 f. Καὶ εὐλόγησέν γε² τὸν οἶνον, εἰπὼν. Λάβετε πίετε Λ τοῦτό Λ μου ἐστίν³ τὸ αἶμα, αἶμα τῆς ἀμπέλου, τὸν λόγον τὸν περὶ πολλῶν ἐκχεόμενον εἰς ἄφεσιν ἀμαρτιῶν εὐφροσύνης ἁγίου ἀλληγορεῖ νᾶμα. Paed ii ii 32 (186).

29 = Mc xiv 25 Ὅτι δὲ οἶνος ἦν τὸ εὐλογηθὲν ἀπέδειξε πάλιν πρὸς τοὺς μαθητὰς λέγων· Οὐ μὴ πῖω ἐκ Λ τοῦ γεννήματος τῆς ἀμπέλου ταύτης, μέχρις ἂν Λ πῖω αὐτὸ μεθ' ὑμῶν Λ ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου. Paed ii ii 32 (186).

32 = Mc xiv 28 Καὶ, Προάξω ὑμᾶς, λέγει, τῇ τρίτῃ τῶν ἡμερῶν εἰς τὴν Γαλιλαίαν. Exc ex Theod § 61 (984).

39 /// [Paed i vi 46 (125); Strom iv ix 75 (597).]

41 = Mc xiv 38 Ἡμῶν δὲ ὁ σωτὴρ εἶρηκεν· Τὸ Λ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Strom iv vii 45 (584).

63 f. = Lc xxii 66 f., 70 In aliis autem euangeliiis (Mc has just been quoted) dicit⁴ dominus principi sacerdotum interrogatus⁵, si ipse esset filius dei, non e contra respondens⁶—sed quid dixit?—uos dicitis, satis bene respondens. Adumbr in Epist Iudae v. 24; Zahn Forsch iii 86 (1008).

xxvii 29 [Paed ii viii 73 (214).]

46 = Mc xv 34 Καὶ μήτι τό· Ἐν τῷ ἡλίῳ ἔθετο τὸ σκῆνωμα αὐτοῦ, οὕτως ἐξακούεται, ἐν τῷ ἡλίῳ ἔθετο, τουτέστιν ἐν τῷ θεῷ τῷ πλησίον θεῷ⁷· ὥς ἐν τῷ εὐαγγελίῳ, Ἥλι ἡλί, ἀντὶ τοῦ, θεέ μου, θεέ μου. Ecl Proph § 57 (1003).

52 Ναὶ μὴν καὶ σώματά φησι τὸ εὐαγγέλιον πολλὰ τῶν κεκοιμημένων ἀνεστάσθαι, εἰς ἀμείνω δῆλον ὅτι μετατεθειμένων τάξιν. Strom vi vi 47 (764).

xxviii 19 Καὶ τοῖς ἀποστόλοις ἐντέλλεται· Περιούτες κηρύσσετε καὶ τοὺς πιστεύοντας βαπτίζετε εἰς Λ ὄνομα Λ πατρὸς καὶ Λ υἱοῦ καὶ Λ ἁγίου πνεύματος. Exc ex Theod § 76 (987).

1 εἰς τὸ τρύβλιον P ἐν τῷ τρυβλίῳ F 2 εὐλόγησεν P* εὐλόγησέ γε P** 3 ἐστὶ F 4 dicit dominus cod. Laudun. dicitur cod. Berol. Phill. (sed -citur tert. man.) 5 interrogatus cod. Laudun. interrogati ex interrogatur factum man. pr. aut sec. (?) Berol. Phill. interroganti edd. 6 respondisse cod. Berol. Phill. tert. man. 7 θεῷ L ut uid. θεός v edd.

Tisch. xxvi. v. 24 ad fin] + quae uerba laudat Clem⁵⁶¹ οἶναι τῷ ἀνθρώπῳ εκεῖνον, φησιν ο κύριος, καλον κτε. v. 27 ad fin] +, item Clem¹⁸⁶ Or^{3,194} omi ἐξ αὐτ. παντ. v. 28, l. 2 aeth] + Clem¹⁸⁶ (τουτο μου εστ. το αιμ.) XXVII v. 46, l. 7 Clem^{esl} 993] Clem^{esl} 100 XXVIII v. 19, l. ult. αγιον,] + Theod ap Clem⁹⁸⁷

xxvi 23 Mt and Mc are so combined that it is impossible to mark variants.

27 Λάβετε πίετε· τοῦτό μου ἐστίν τὸ αἶμα. [So Orig Hom in Jerem xii § 2 (Ru iii 194) Cyril of Jerusalem Cat xxii § 1. Cp. Serapion's Canon of the Liturgy Wobbermin Altchr. liturg. Stücke (Texte u. Unters. 1899) p. 5 λάβετε πίετε· τοῦτό ἐστίν ἡ καινὴ διαθήκη, ὃ ἐστίν τὸ αἶμά μου τὸ ὑπὲρ κ.τ.λ. The points of agreement are (1) ins. λάβετε, (2) om. ἐξ αὐτοῦ πάντες. Moreover λάβετε πίετε is attested by cop^{codd} (and Can. of Copt. Lit. of S. Cyril) syr. sin (crt uacat) pesh and by accipite et bibite of b^g h Amb and the Roman Canon. J. A. R.]

29 b in Mt and f in Mc have uitis huius. μεθ' ὑμῶν is peculiar to Mt.

xxvii 49 On the reading τῷ πλησίον θεῷ Dr Stählin writes to me “θεός hat Victorius, aber in L steht nicht θεός, sondern θεῷ (ohne iota), wie ich ziemlich sicher zu lesen glaubte. Heyse las θεοῦ.”

ST MARK.

- i 6 ἰωάννης δὲ ὑπερτείνας τὴν ἐγκράτειαν ἀκρίδας καὶ μέλι ἥσθιεν ἄγιον. Paed ii i 16 (175).
 'Ο δὲ μακάριος Ἰωάννης...τὰς τῶν καμῶλων εἴλετο¹ τρίχας καὶ ταύτας ἡμίσιχετο²...καὶ γὰρ μέλι ἥσθιεν καὶ ἀκρίδας. Paed ii x 112 (237).
 7 =Le iii 16=Jn i 27 Τῆς λιτῆς ὑποδέσεως ἀπόχρη μάρτυς Ἰωάννης, οὐκ ἄξιός εἰναι ὁμολογῶν τὸν ἱμάντα τῶν ὑποδημάτων λύνει τοῦ κυρίου. Paed ii xi 117 (241).
 13 Αὐτίκα ὁ κύριος μετὰ τὸ βάπτισμα σαλευέται εἰς ἡμέτερον τύπον καὶ γίνεται πρῶτον μετὰ θηρίων ἐν τῇ ἐρήμῳ, εἶτα κρατήσας τούτων καὶ τοῦ ἀρχοντος αὐτῶν ὡς ἂν ᾗδη βασιλεὺς ἀληθὴς ὑπ' ἀγγέλων ᾗδη διακονεῖται. Exc ex Theod § 85 (988).
 ii 5 See on Mt ix 2.
 7 See on Le v 21.
 11 See on Mt ix 6.
 27 See on Mt xii 29.
 28 See on Mt xii 8.
 iii 35 See on Mt xii 50.
 iv 3 ff. See on Mt xiii 3 ff.
 19 =Mt xiii 22 ...τὰς μερίμνας, τὰς ἀκάνθας τοῦ βίου, αἱ τὸ σπέρμα τῆς ζωῆς συμπνίγουσιν. QDS § 11 (941).
 22 See on Mt x 26.
 24 f. See on Le xix 26.
 31 See on Mt xiii 31.
 33 f. See on Mt xiii 34.
 v 34^a See on Mt ix 22.
 34^b =Le viii 48^b Διακαιοσύνη οὖν ἐστὶν εἰρήνη βίου καὶ εὐστάθεια, ἐφ' ἣν ὁ κύριος ἀπέλυε λέγων· Ἀπελθε εἰς εἰρήνην. Strom iv xxv 161 (637).
 vii 5, 8 See on Mt xv 2, 9.
 6 =Mt xv 8 ...καὶ τὸν λαὸν ἐλέγχων ἐκείνον, δι' ὃν εἰρηται³. Ὁ λαὸς οὗτος τοῖς χεῖλεσι φιλοῦσί με, ἡ δὲ καρδιά αὐτῶν πορρωτέρω ἐστὶν ἀπ' ἐμοῦ. Paed ii viii 62 (206).
 Διὸ, Μηδὲ ἐπιθυμῆσης, λέγει, καὶ, Ὁ λαὸς οὗτος τοῖς χεῖλεσὶ με τιμᾶ, φησὶν, ἡ δὲ καρδιά αὐτῶν πόρρω ἐστὶν ἀπ' ἐμοῦ. Strom ii xiv 61 (461).
 1 Ex εἵλατο factum (¶mann Arethae) in P 2 i super rasuram, littera inter i et σ erasa, habet P 3 δι' ὃν εἰρηται P⁸⁸ ad marg. uide ad Mt xv 8
 TISCH. p. 285, l. 5 syr^{sch}]+Clem^{ter} l. 7 vg]+Clem^{461. 577 et 143} (τιμωσι) l. 8 me]+cf Clem^{583. 614} τοις χελεσιν αγαπων et ²⁰⁶ φιλουσι με al⁵ fere]+Clem⁵⁷⁷ l. 9 ante]+Clem⁵⁷⁷ απεστη]+Clem^{148. 206. 461} ἐστιν l. 11 a me]+cf Clem⁵⁸³ την δε καρδιαν μακραν εχων

Ὁ γὰρ λαὸς ὁ ἕτερος τοῖς χεῖλεσι τιμᾶ, ἡ δὲ καρδία αὐτοῦ πόρρω ἄπεστιν ἀπὸ κυρίου. *Strom* iv vi 32 (577).

Ὁ μὲν γὰρ τοῖς χεῖλεσιν ἀγαπῶν λαὸς, τὴν δὲ καρδίαν μακρὰν ἔχων ἀπὸ τοῦ κυρίου ἄλλος ἐστίν, ἄλλω πεπεισμένος... *Strom* iv vii 43 (583).

Ἔστι γὰρ καὶ ὁ λαὸς ὁ τοῖς χεῖλεσιν ἀγαπῶν... *Strom* iv xviii 112 (614).

vii 6 f. = Mt xv 8 f. Νουθετεῖ δὲ καὶ διὰ Ἡσαίου κηδόμενος τοῦ λαοῦ, ὁπηνίκα λέγει· Ὁ λαὸς οὗτος τοῖς χεῖλεσιν αὐτῶν τιμῶσί με, ἡ δὲ καρδία αὐτῶν πόρρω ἐστίν ἀπ' ἐμοῦ...μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. *Paed* i ix 76 (143).

15, 20 See on Mt xv 11, 18.

19 See on Mt xv 17.

viii 31 = Lc ix 22; xviii 32; xxiv 7 Καὶ ὅταν λέγῃ· Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου ἀποδοκιμασθῆναι, ὑβρισθῆναι, σταυρωθῆναι, ὥς περὶ ἄλλου φαίνεται λέγων, δηλονότι τοῦ ἐμπαθοῦς. *Exc ex Theod* § 61 (984).

35 See on Mt x 39.

36 f. See on Mt xvi 26.

38 Ὅς γὰρ ἂν ἐπαισχυνθῇ με ἢ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ¹. *Strom* iv ix 70 (595).

ix 1 See on Lc ix 27.

2 ff. See on Mt xvii 1 ff.

7 = Mt xvii 5 = Lc ix 35 ...διαρρήδην παραγγείλας ἡμῖν· Οὐτός ἐστὶ μου ὁ υἱός² ὁ ἀγαπητός, αὐτοῦ ἀκούετε. *Paed* i xi 97 (155).

9 See on Mt xvii 9.

29 Τῆς πίστεως τὴν εὐχὴν ἰσχυροτέραν ἀπέφηνεν ὁ σωτὴρ τοῖς πιστοῖς ἀποστόλοις ἐπὶ τινος δαιμονιώντος, ὃν οὐκ ἴσχυσαν καθαρῶσαι, εἰπών· Τὰ τοιαῦτα εὐχῇ κατορθοῦνται. *Ecl Proph* § 15 (993).

¹ Videtur L primum τοῦ θεοῦ habuisse; θεοῦ autem eraso, αὐ ante τοῦ supra lin. prima manu additum est ² ἐστὶ μου ὁ υἱός P ἐστὶν ὁ υἱός μου F

Tisch. viii v. 38, l. 4 Clem⁵⁹⁵] + sed η τουσ εμ. λ. habet
v. 29, l. 3 k] + Clem⁵⁹³

ix v. 7, l. 2 a fin go] + Clem¹⁵⁵

vii 6 The readings presented by Clement's quotations of this verse are very remarkable. For the usual με τιμᾶ (461, 577) we have τιμῶσί με (143), φιλοῦσί με (206); and ἀγαπα με, the reading of D^{8v} a b c in Mc, is distinctly recognised in (583, 614). The agreement with M in καρδία αὐτοῦ (577) is probably accidental. For ἀπέχει, of which reading Clement shows no knowledge, he has ἐστίν (206, 461, 143), the reading of D and the Latin in Mt and of several Latin MSS in Mc; and also ἄπεστιν (577) the reading of L, some Vulgate MSS, and Clement of Rome in Mc: further (583) supports the reading of ff² in Mc as given by Sabatier and Belsheim *longe habetis a me* (according to Bianchini *longe abest a me*).

viii 31 A general reference to Christ's prophecies of His own death.

38 There is but slight evidence for ἀγγέλων αὐτοῦ, which may come from Mt xvi 27. The scribe of the Laurentian codex seems to have first written ἀγγέλων τοῦ θεοῦ, perhaps through a reminiscence of Lc xii 9; but his alteration no doubt restored the reading of the MS he was copying.

ix 29 Clement's argument makes it clear that he omitted καὶ νηστία, as do N* et ^{ca} B k and one MS of the Aethiopic.

ix 42 See on Mt xviii 6.

43 ff. See on Mt v 29 f.

x 5 = Mt xix 8 *Πρὸς τὴν σκληροκαρδίαν ὑμῶν¹, φησὶν, ὁ Μωυσῆς ταῦτα ἔγραψεν* *Λ*.
Strom iii vi 47 (532).

9 See on Mt xix 6.

11 See on Mt v 32 *Ἐὰν γὰρ τις ἀπολύσῃ* *Λ* *γυναικα* *Λ* *μοιχᾷται* *Λ* *αὐτὴν, τουτέστιν,*
ἀναγκάζει μοιχευθῆναι. *Strom* ii xxiii 146 (507).

13 f. See on Mt xix 13.

17, 19 See on *Lc* x 25 f.

17 f. *Λ* *Ἐκπορευομένου αὐτοῦ² εἰς ὁδὸν προσελθὼν τις ἐγονυπέτει* *Λ* *λέγων·* *Διδά-*
σκαλε ἀγαθὲ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω; ὁ δὲ Ἰησοῦς
λέγει *Λ*. *Τί με ἀγαθὸν λέγεις; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός.* *QDS* § 4
(937, 938).

18 See on Mt xix 17.

19 *Τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσης, Λ* *Μὴ φονεύσης, Μὴ κλέψης, Μὴ ψευδο-*
μαρτυρήσης *Λ*, *Τίμα τὸν πατέρα σου καὶ τὴν μητέρα* *Λ*. *QDS* § 4 (938).

19 = *Lc* xviii 20 *Μὴ μοιχεύσης, Μὴ φονεύσης.* *Strom* vii xi 60 (868).

20 *Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ·* *Λ* *Πάντα ταῦτα ἐφύλαξα* *Λ*. *QDS* § 4 (938).

...ὁ πάσας πεποιηκὼς ἐκ νεότητος τὰς νομίμους ἐντολὰς... *QDS* § 8 (939).

...ὁ πάντα τὰ τοῦ νόμου πληρώσας ἐκ νεότητος.. *QDS* § 10 (940).

See on Mt xix 19 f.

21 Cp. Mt xix 21; *Lc* xviii 22 *Ὁ δὲ Ἰησοῦς ἐμβλέψας* *Λ* *ἡγάπησεν αὐτὸν καὶ εἶπεν* *Λ*.
Ἐν σοι ὑστερεῖ· εἰ θέλεις τέλειος εἶναι, Λ *πώλησον ὅσα ἔχεις καὶ διάδος* *Λ*
πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι *Λ*. *QDS*
§ 4 (938).

Εἰ θέλεις τέλειος γενέσθαι. And lower down *Ἐν σοι* *λείπει...* *QDS* § 10 (940).

...θησαυρὸν ἐν οὐρανοῖς. *QDS* § 19 (946).

1 ὑμῶν *L* v Potter ὑμῶν Klotz, Dind.

2 αὐτῷ *S*

Tisch. x v. 5, l. 7 om] *pr* Clem⁹³² v. 9, l. 2 ο θεος] ο ο θεος v. 17 ss. l. 1 Clem⁹²⁷ sq]
Clem⁹³⁷ sq l. 2 εκπορευομενω] εκπορευομενου v. 17, l. ult. *dele* τ: Clem add αγαθον :: ut Mt
v. 18, l. 6 Clem⁹²⁸] Clem⁹³⁸ v. 19, l. 3 a fin *dele* Clem l. ult. *dele* Clem (2^a loco) v. 20, l. 9
Clem haec om⁹²⁸, sed⁹²⁹ extr] Clem haec om⁹³⁸, sed⁹³⁹ extr l. 10 εντολας]+cf⁹⁴⁰ v. 21, l. 5 Clem]
Clem⁹³⁸. 940 l. 6 Clem] Clem⁹³⁸. 940 l. 7 Clem] Clem⁹³⁸

x 5 *ἔγραψεν* seems to show that Clement is quoting Mc rather than Mt. If we keep the reading of the MS, Clement supports D 13–69 *b c k* etc. in the omission of ὑμῶν after *ἔγραψεν*. A similar group inserts *Μωυσῆς* somewhere in the sentence.

11 *Ἐὰν τις* receives some support from the reading of several important minuscules and *a* *ἐὰν ἀνὴρ*. The omission of *ἐπ'* before *αὐτὴν* is strange, but is confirmed by the explanation given.

17–31 Clement distinctly states that he is quoting from Mc in (937, 938); *ταῦτα μὲν ἐν τῷ κατὰ Μάρκον εὐαγγελίῳ γέγραπται*.

17 προσδραμὼν Mc, προσελθὼν Mt xix 16. καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν Mc. Several important minuscules and Latin MSS add *λέγων*.

20 The omission of *ἐκ νεότητος* in (938) is no doubt accidental.

21 (938) *γενεσθαι* *κ** in Mt xix 21. *λείπει* from *Lc*.

(946) *οὐρανοῖς* plural in best text of *Lc*.

x 22 'Ο δὲ στυγνάσας ἐπὶ ἅ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων χρήματα
πολλὰ καὶ ἀγροὺς. QDS § 4 (938).

...ἀπῆλθε στυγνὸς καὶ κατηφής. QDS § 20 (946).

23 Περιβλεψάμενος δὲ ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ
χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ. QDS § 4
(938).

[Paed iii vii 37 (276).]

24 f. Οἱ δὲ μαθηταὶ ἔθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. πάλιν δὲ ὁ Ἰησοῦς
ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ
χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν· τευκόλως ἅ διὰ τῆς
τρυμαλιᾶς τῆς βελόνης κάμηλος εἰσελεύσεται ἢ πλούσιος εἰς τὴν βασι-
λείαν τοῦ θεοῦ. QDS § 4 (938).

25 = Mt xix 24 = Lc xviii 25 'Ρᾶν κάμηλος διὰ τρήματος ῥαφίδος διεκδύσεται,
ἢ πλούσιος εἰς τὴν βασιλείαν τῶν οὐρανῶν. QDS § 2 (936).

Θάττον κάμηλος διὰ βελόνης εἰσελεύσεται ἢ ὁ τοιοῦτος πλούσιος ἐπὶ τὴν
βασιλείαν τοῦ θεοῦ παρελεύσεται. QDS § 26 (950).

Πειστέον¹ οὖν πολλῶ μᾶλλον τῇ γραφῇ λεγούσῃ· Θάττον κάμηλον διὰ τρυνήματος βελόνης
διελεύσεται ἢ πλούσιον φιλοσοφεῖν. Strom II v 22 (440).

1 πιστέον L

TISCH. x v. 22, 1. ult. Clem ην γαρ πλουσιος (: e Lc) εχων κτ. πο.] Clem ην γαρ εχων χρηματα πολλα
και αγρουσ p. 324, l. 3 filii)] + Clem⁹³⁸ l. 3 ad fin dele Clem v. 25, l. 1 ευκολωτερον]
ευκολωσ l. 12 Clem] Clem⁹³⁸ l. 13 Clem] Clem⁹³⁸ l. 14 cop] + Clem^{440. 950} l. 17 Clem]
Clem^{440. 938. 950}

x 22 πολλὰ χρήματα D, χρήματα πολλὰ 116 (B Chr have χρήματα in Mt xix 22): also b d
have multas pecunias, a multam pecuniam, ff² multas possessiones et pecunias.
No Greek evidence for καὶ ἀγροὺς: b has multas pecunias et agros: k multas
diuitias et agros.

25 The readings in this verse are so complicated that it may be well to try and give a
clear statement of the more important ones, as far as they can be gathered
from Tischendorf. Clement does not follow D 235 a b ff² in placing this verse
between vv. 23 and 24: but he three times quotes it in the fut. ind. construction
found in D (not d) a (and in part in 235); in (440) the acc. and inf. is probably
due to the way in which the verse is introduced, or Clement may have been
thinking of one of the other Gospels. εύκόλως in (938) must be a mistake,
perhaps for εύκολώτερον, the true reading in all three Gospels. ῥᾶν in (936)
appears to be unsupported, but is an easy sense variant (cp. Latin *facilius*).
With θάττον (950, 440) compare ταχείον in D. There is no evidence in any of
the Gospels for placing κάμηλος just before the verb as in (938): in the other
three quotations the word occupies its usual place. τῆς τρυμαλιᾶς (938) is no
doubt the right reading in Mc, though the article has no Western support.
τρυμαλιᾶς without the article is read by a few MSS in Mt and by a large Syrian
group in Lc. τρήματος (936) is read by N* in Mc, by N*B in Mt, and by NBD in
Lc. Clement's evidence for the existence of this reading is important, whichever
Gospel he is quoting from. τρυνήματος (440) is read by 13-69 in Mc, has some
support in Lc, and in Mt is the reading of a large Western and Syrian group.
τῆς βελόνης (938) and without article (950, 440) is read in Mc by 13-69 (whether
with or without article Tischendorf does not say), and is the prae-Syrian reading
in Lc. εἰσελεύσεται (938, 950) corresponds to εἰσελθεῖν which is well supported in
all three Gospels, and is read by Westcott and Hort in Mt and Lc. διεκδύσεται
(936) is probably ■ mistake for διελεύσεται (cp. 440): διελθεῖν is read by Westcott

x 26 Οἱ δὲ περισσῶς ἐξεπλήσσοντο καὶ ἔλεγον ᾧ Τίς οὖν δύναται σωθῆναι; QDS § 4 (938).

26 = Mt xix 25 Τί οὖν φοβηθέντες λέγουσι· Τίς ᾧ δύναται σωθῆναι; QDS § 20 (946).

27 Ὁ δὲ ἐμβλέψας αὐτοῖς ᾧ εἶπεν ὅτι Παρὰ ἀνθρώποις ἀδύνατον ᾧ, παρὰ θεῷ δύνατον² γίνεται. QDS § 4 (938).

27 = Mt xix 26 = Lc xviii 27 ...μηκέτι πολυπραγμονήσαντες μήτε τίνας τοὺς πλουσίους ὁ δεσπότης καὶ διδάσκαλος προσαγορεύει¹ μήτε ὅπως τὸ ἀδύνατον ἐν ἀνθρώπῳ ἢ δύνατον² γίνεται. QDS § 2 (936).

Ὁ δὲ κύριος ἀποκρίνεται διότι Τὸ ἐν ἀνθρώποις ἀδύνατον, δύνατον θεῷ. QDS § 21 (947).

28 Ἡρξάτο ὁ Πέτρος λέγειν αὐτῷ· Ἰδὲ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι ᾧ. QDS § 4 (938).

Ἰδὲ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι ᾧ. QDS § 21 (947).

29 f. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς λέγει· Ἀμὴν ὑμῖν λέγω, ὅς ἂν ἀφῇ τὰ ἴδια καὶ γονεῖς καὶ ἀδελφούς καὶ χρήματα ᾧ ἔνεκεν ἐμοῦ καὶ ἔνεκεν τοῦ εὐαγγελίου, ἀπολήψεται ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τοῦτῳ ἀγροὺς καὶ χρήματα καὶ οἰκίας καὶ ἀδελφούς ᾧ ἔχειν μετὰ διωγμῶν τοῖς ποῦτ, ἐν δὲ τῷ ᾧ ἐρχομένῳ τζωὴν ἔστιν αἰώνιοςτ. QDS § 4 (938).

1 προσαγορεύει S

2 Lege ἐν ἀνθρώποις δυνατὸν

TISCH. x v. 27, ll. 10, 11 *dele* (Clem σι usque ad δυνατον) 1. 13 *dele* Clem 1. 15 δυνατον
+Clem⁹³⁸ παρα θεο δυνατον p. 326, l. 2 αποκριθεισ+δε 1. 3 D d]+Clem⁹⁴⁸ 1. 3 Clem⁹²⁸
[non item⁹³³] Clem⁹³⁸ [sed⁹⁴⁸ αποκρ. δε ισ] 1. 5 Clem⁹²⁸ et 938] (Clem⁹³⁸ et 948) 1. 8 *dele* (938
λεγ. νμ.) 1. 9 *dele* μου (938 om) 1. 10 et 928 et 938; reliqua tantum⁹²⁸ et 938 et 948; reliqua⁹³⁸ et 949
1. 10 νυν] νυν δε (om δε 938) 1. 11 ἀδελφουσ]+εχειν 1. 12 διωγμων]+εισ που v. 30, l. 14
Clem⁹²⁸ et bis 938] Clem⁹³⁸ et bis 949 1. 17 c k]+Clem

and Hort in Mc, and has considerable support in Mt and Lc. τῶν οὐρανῶν (936) is read by some Greek MSS (including Z l. 33. 124), all the Latin Versions and syr.crt in Mt, and by several Syrian documents in Lc. The verb at the end of the verse is omitted in Mc by a ff² k and placed before εἰς τὴν βασ. by b c f g¹ cop aeth; in Mt it is omitted by NLZ l. 33 ff¹ syr.crt and placed before εἰς τὴν βασ. by BD and the Latin Versions; in Lc it is omitted by a e i syr.pesh and placed before εἰς τὴν βασ. by D b c f ff² vg cop syr.crt-hier.

To sum up the results of this examination: in (938) Clement seems to follow a Western text independent of any document we now possess, but akin to D 13-69 a: in (936) he appears to be quoting from Mt, but the form of his quotation is modelled on his text of Mc.

x 27 The support given by Clement to the short reading of D 157 a ff² k is very important. The omission of πάντα γὰρ κτέ is confirmed by the absence of any allusion to it later in the QDS.

29 f. The confusion of readings in these two verses is terrible, and Tischendorf has made things worse by getting the pages of Clement wrong as he so often does after p. 900. There appears to be no other evidence for the form of the sentence (ὅς ἂν ἀφῇ—ἀπολήψεται) given by Clement: τὰ ἴδια is perhaps a synonym for οἰκίας: γονεῖς is from Lc xviii 29: χρήματα is unsupported. With ἀπολήψεται cp. ἀπολαβὴ in N 1 in Mc, also read by most MSS in Lc. ἔχειν appears to be peculiar to Clement.

It is almost incredible that Clement either read or wrote εἰς που (or εἰς που). But he probably dictated the QDS to a shorthand scribe (cp. Origen *Comm in Joh* vi 2 ed. Brooke vol. i, p. 110), who would make a fair copy afterwards. Instead, however, of dictating the long passage from Mc, Clement may have handed his codex of the Gospel to the scribe, who either found the mistake in this codex or misread what he found there, and then introduced the same mistake in § 25.

x 29 Ἀποκριθεὶς δὲ Ἰησοῦς ^Λ Ἀμὴν ὑμῖν λέγω, ^{δς} ἂν ἀφῇ τὰ ἴδια καὶ γονεῖς καὶ ἀδελφοὺς καὶ χρήματα ^Λ ἔνεκεν ἐμοῦ καὶ ἔνεκεν τοῦ εὐαγγελίου, ἀπολήψεται ἑκατονταπλασίονα. QDS § 22 (948).

30 Νῦν δὲ ἐν τῷ καιρῷ τούτῳ ἀγροὺς καὶ χρήματα καὶ οἰκίας καὶ ἀδελφοὺς ^Λ ἔχειν μετὰ διωγμῶν [†] εἰς πον.† QDS § 25 (949).

...ἐν δὲ τῷ ^Λ ἐρχομένῳ [†] ζωὴν ἐστὶν αἰώνιος†. QDS § 25 (950).

29 = Mt xix 29 = Lc xviii 29 Αὐτίκα ὁ κύριος ἐν τῷ εὐαγγελίῳ φησὶν· Ὅς ἂν καταλείψῃ πατέρα ἢ μητέρα ἢ ἀδελφοὺς καὶ τὰ ἑξῆς ἔνεκεν τοῦ εὐαγγελίου καὶ τοῦ ὀνόματός μου, μακάριος οὗτος. *Strom* iv iv 15 (570).

No satisfactory solution has yet been proposed, so far as I am aware, of the difficulties contained in Clement's quotation of these two verses: the following attempt to restore the form in which Clement read them may perhaps help to suggest the lines on which a solution may be found.

We note first of all that there are several mistakes in § 4, to whatever cause they may be due. On page 4 of my edition of the QDS, l. 23, the MS has ἐκπορευομένου αὐτῷ: the allusions to v. 20 in §§ 8, 10 show that ἐκ νεότητός μου has fallen out in l. 29: on p. 5, ll. 2, 3 we find τὰ χρῆμα and l. 7 the meaningless εὐκόλως: l. 13 λέγει should no doubt be omitted as in § 22 (D omits the verb of saying): l. 18 ἐν δὲ has been inserted by a mistake, as the quotation in § 26 shows. Of course these mistakes may be due to a transcriber; but it is also possible that Clement's shorthand scribe found them in his codex of St Mark, as suggested above. In any case we shall be safe in correcting the text of § 4 in accordance with the quotations found further on, and Clement's comments on them.

Now we notice that in § 22 the quotation ends with ἑκατονταπλασίονα, as if the sentence was complete: and in § 25 where the quotation is resumed, we have νῦν δὲ ἐν τῷ καιρῷ τούτῳ κτέ. These words were thus clearly separated from what precedes them, and connected with what follows them: consequently the accusatives ἀγροὺς etc. were left without a verb to govern them; ἔχειν was therefore inserted, and also a verb which lies hidden, I think, under the corrupt εἰς πον: for the same reason it was necessary in the next clause to alter the accusative ζωὴν αἰώνιον into a fresh statement, producing a reading quite unsupported so far as I know by any other evidence: the familiarity of the scribe with the usual reading caused him twice to write the accusative ζωὴν.

Somewhat similar changes were made in D and some Latin Versions. In D a sentence ends with ἐν τῷ καιρῷ τούτῳ: to govern the following accusatives οὐ δε ἀφηκεν has been inserted, and so has λημψεται to govern ζωὴν αἰώνιον. a b ff² treat the passage in a similar way; while *Mc* omit the accusatives following τούτῳ, and μετὰ διωγμῶν with them. *k* has *et non relinquet centumplicia cum persecutionibus in isto saeculo*. Clearly the object of these different alterations was to get rid of the promise of the hundred-fold multiplication of this world's goods: I believe that Clement's MS of *Mc* with the same object in view read as follows:—δς ἂν ἀφῇ τὰ ἴδια.....ἀπολήψεται ἑκατονταπλασίονα. νῦν δὲ ἐν τῷ καιρῷ τούτῳ ἀγροὺς καὶ χρήματα καὶ οἰκίας καὶ ἀδελφοὺς ἔχειν μετὰ διωγμῶν * * * (a word meaning "I forbid" or "refuse"), ἐν δὲ τῷ ἐρχομένῳ ζωὴ ἐστὶν αἰώνιος.

Now let us turn to Clement's comments on the passage: clearly his-text of *Mc* did not contain a promise of worldly prosperity, for in § 25 (p. 19, ll. 6 ff.) he feels himself obliged to explain that Christ did not require the absolute surrender of relations and property. He continues: τὸ δὲ μετὰ διωγμῶν ταῦτα ἕκαστα ἔχειν ἀποδοκιμάζει, "but it is the having these things with persecutions that He disallows." It is not improbable that ἀποδοκιμάζει refers to the word which has been corrupted into εἰς πον. Compare also § 24, p. 18, l. 34 and especially § 25, p. 19, ll. 29 ff.: μετὰ διωγμοῦ τοιοῦτου πλοῦτον εἰς ἔχρη τὸν αἰσθητὸν, καὶ ἀδελφοὺς τοὺς πρὸς αἵματος καὶ τὰ ἄλλα ἐνέχυρα, κατάλιπε τὴν τούτων παγκτησίαν τὴν ἐπὶ κακῷ κτέ.

x 30 Τῷ δὲ ἀπλῶς πεπιστευκότι μαρτυρεῖ ἑκατονταπλασίονα ὧν ἀπολέλοιπεν. *Strom* iv xvii 114 (615).

31 Ἦν δὲ†_Λ ἔσονται οἱ πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι. *QDS* § 4 (938).

_Λ Ἦσονται οἱ πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι. *QDS* § 26 (950).

45 See on Mt xx 28.

47 f. = Mt ix 27; xv 22; xx 30, 31; Lc xviii 38 f. Ἀμέλει καὶ τῶν ἐπιβωμένων τὸν κύριον αὐτὸν οἱ μὲν πολλοί, Τίε Δαβιδ, ἐλέησόν με, ἔλεγον. *Strom* vi xv 132 (807).

xi 25 See on Mt vi 14 f.

xii 16 f. See on Mt xxii 20 f.

25 See on Mt xxii 30.

30 f. = Mt xxii 37, 39 = Lc x 27 Φησὶν οὖν ὁ διδάσκαλος, τίς ἡ μέγιστη τῶν ἐντολῶν ἡρωτημένος Ἀγαπήσεις κύριον τὸν θεόν σου _Λ ἐξ ὅλης τῆς ψυχῆς σου _Λ καὶ ἐξ ὅλης τῆς δυνάμεώς σου ταύτης μείζω μηδεμίαν ἐντολὴν εἶναι, καὶ μάλα εἰκότως. *QDS* § 27 (951).

31 Δευτέραν δὲ τάξει καὶ οὐδὲν τι μικροτέραν ταύτης εἶναι λέγει τό Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. *QDS* § 28 (951).

See also on Mt xix 19^b and xxii 37, 39.

41–44 = Lc xxi 1–4 Πάλιν τε αὐθασάμενος εἰς τὸ γαζοφυλάκιον τὸν μὲν πλούσιον ἀναλόγως τῇ κτήσει βεβληκότα, τὴν δὲ χήραν χαλκοῦς δύο, πλείον ἔφη τὴν χήραν βεβληκέναι πάντων ὁ μὲν γὰρ ἀπὸ τοῦ περισσεύματος, ἡ δὲ ἀπὸ¹ τῆς ὑστερήσεως συνεισήμεγκεν. *Strom* iv vi 35 (579).

xiii 17 See on Mt xxiv 19.

22 See on Mt xxiv 24.

35 See on Mt xxiv 42.

xiv 20 See on Mt xxvi 23.

23 f. See on Mt xxvi 27 f.

25 See on Mt xxvi 29.

28 See on Mt xxvi 32.

38 See on Mt xxvi 41.

62 In euangelio uero secundum Marcum interrogatus dominus a principe sacerdotum, si ipse esset Christus, filius dei benedicti, respondens dixit: Ego sum, et uidebitis filium hominis a dextris sedentem uirtutis. *Adumbr in epist Iudae* v. 24; *Zahn Forsch* iii 86 (1008).

xv 34 See on Mt xxvii 46.

1 L ad marg. pr. manu ἐκ

TISCH. x v. 31, l. 1 Clem⁹²⁸ (et ⁹⁴⁰ ubi est) (Clem⁹³⁸ et ⁹⁵⁰ XII v. 30, l. 8 etc) + | Clem⁹⁵¹ om
ἐξ ὅλ. τ. καρδ. σου l. 13 syr hr] + Clem XIV v. 61, l. 4 a fin Clem^{int} 998] Clem^{int} 1008

xii 41–44 Clement follows Mc rather than Lc, e.g. ὑστερήσεως Mc, while Lc has ὑστερήματος. In vv. 42, 43 his text apparently omitted πτωχή: so D 2^{vo} a b c ff² i k q arm in v. 42, and k in v. 43. περισσεύματος UPΔ and many minuscules in Mc: L 1–118–131–209, 13–69–124, 25, 33, 71, 243 in Lc. No evidence for ἀπό.

With χαλκοῦς δύο Resch *Aussercanonische Paralleltexte zu Lc*, p. 567 compares c in Lc xxi 2 aera minuta duo and Methodius *Ueber das Leben* vii 2, p. 69, ed Bonwetsch: 'Schaue mir auch jene arme Witwe, deren ganzes Vermögen zwei Kupfermünzen.' aera minuta duo is given by b ff² in Mc, and by (e) i vg in Lc; aera duo is given in Mc by c d i q.

ST LUKE.

- i 35 Τὸ οὖν Πνεῦμα ἅγιον¹ ἅ ἐπὶ σέ· τὴν τοῦ σώματος τοῦ κυρίου λέγει². Δύναμις δὲ ὑψίστου ἐπισκιάσει σοι· τὴν μύρωσιν δηλοῖ τοῦ θεοῦ, ἣν ἐνετύπωσεν τὸ σῶμα ἐν τῇ παρθένῳ. *Exc ex Theod* § 60 (983).
- 41 Καὶ ἐν τῷ³ εὐαγγελίῳ τὸ βρέφος ἐσκήρτησεν ὡς ἔμψυχον... *Ecl Proph* § 50 (1001).
- 47 [*Paed* i v 21 (111).]
- ii 1 f. Ἐγενήθη δὲ ὁ κύριος ἡμῶν τῷ ὀγδόῳ καὶ εἰκοστῷ ἔτει ὅτε πρῶτον ἐκέλευσαν ἀπογραφὰς γενέσθαι ἐπὶ Αὐγούστου. *Strom* i xxi 145 (407).
- 14 Cp. xix 38 Διὰ τοῦτο ὁ κύριος κατῆλθεν εἰρήνην ποιῆσων τοῖς ἀπ' οὐρανοῦ⁴, οὐ τοῖς ἀπὸ γῆς, ὥς φησιν ὁ ἀπόστολος· Εἰρήνῃ ἐπὶ τῆς γῆς καὶ δόξα ἐν ὑψίστοις. *Exc ex Theod* § 74 (986).
- 24 [*Paed* i v 14 (106).]
- 40, 52 Τὸ δὲ παιδίον ἠΐξανεν ἅ καὶ προέκοπτεν σφόδρα. *Exc ex Theod* § 61 (984).
- 49 [*Protr* ix 82 (69); *Strom* iv xxiii 148 (631); *id* vi vi 45 (763).]
- iii 1 f. "Οτι δὲ τοῦτ' ἀληθές ἐστιν ἐν τῷ εὐαγγελίῳ τῷ κατὰ Λουκᾶν γέγραπται οὕτως· ἅ "Ἐτει δὲ πεντεκαιδεκάτῳ ἐπὶ Τιβερίου Καίσαρος ἐγένετο ῥῆμα κυρίου ἐπὶ Ἰωάννῃ τὸν Ζαχαρίῳ υἱόν. *Strom* i xxi 145 (407).
- Φασὶ δὲ (sc οἱ ἀπὸ Βασιλείδου) εἶναι τὸ πεντεκαιδέκατον ἔτος Τιβερίου Καίσαρος. *Strom* i xxi 146 (408).
- 8 See on Mt iii 9.
- 9 See on Mt iii 10.

1 Post ἅγιον addunt edd. ἐπελεύσεται e Lc
uerbum deesse uidetur σύλληψιν, aut simile quid.
 desunt 4 οὐρανὸν L οὐρανοῦ Arcerius οὐρανῶν Syb.

2 Sylburgius ad λέγει scripsit: post hoc

3 Membrano scisso litterae τῷ ἐν in codice

TISCH. p. 436, l. 12 Clem⁹⁷⁴] Clem⁹⁸⁴

- ii 14 The phrase ὥς φησιν ὁ ἀπόστολος leads one to expect a quotation from St Paul. I venture to suggest that οὐ before τοῖς ἀπὸ γῆς is a dittograph of the final syllable of οὐρανοῦ, and has displaced καί; the words εἰρήνην ποιήσων κτέ could then be taken as a reference to Eph ii 17 καὶ ἐλθὼν εὐηγγελισατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς, according to the interpretation mentioned by Hippolytus *Philosophumena* v 8 (p. 111 ed Miller) καὶ ποιήσων εἰρήνην τοῖς μακρὰν, τοιτέστι τοῖς ὀλικοῖς καὶ χοικοῖς, καὶ εἰρήνην τοῖς ἐγγύς, τοιτέστι τοῖς πνευματικοῖς.
- In the concluding words of our passage, Lc ii 14 and xix 38 appear to be confused. In the latter passage, where the true reading is ἐν οὐρανῷ εἰρήνῃ καὶ δόξα ἐν ὑψίστοις, 235 and d^{scr} substitute ἐπὶ (τῆς) γῆς for ἐν ὑψίστοις, a good instance of a similar confusion. [Ephr *Diat* (Moes. p. 27) "The angels said, *Glory in the highest and peace on earth*; and the children, *Peace in heaven and glory on the earth*." J. A. R.] [But Aphraates, ed. Wright p. 180, makes the angels say *Peace in heaven and glory in earth*. F. C. B.] Resch on Lc xix 38 quotes from the Acts of S. Callistratus, p. 309, ed. Conybeare, "...and sang: Hosanna in the highest, blessing to the son of David, peace upon earth and glory in the highest."

iii 12-14 Καὶ τοῖς μὲν στρατευομένοις διὰ Ἰωάννου παραγγέλλει ἀρκεῖσθαι μόνοις τοῖς ὀψωνίοις· τοῖς δὲ τελώναις, μηδὲν πλέον πράσσειν παρὰ τὰ διατεταγμένα. *Paed* iii xii 91 (306).

16 See on Mc i 7.

16 f. = Mt iii 11 f. 'Ο Ἰωάννης φησὶν ὅτι Ἐγὼ μὲν ὑμᾶς ὕδατι βαπτίζω· ἔρχεται δὲ μὲν ὁ ὀπίσω ὁ βαπτίζων ὑμᾶς ἐν πνεύματι ^Λ καὶ πυρί... τὸ γὰρ πτόν ἐν τῇ χειρὶ αὐτοῦ τοῦ διακαθᾶραι τὴν ἄλῳ ^Λ καὶ συνάξει τὸν σίτον εἰς τὴν ἀποθήκην ^Λ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω. *Ecl Proph* § 25 (995).

17 See on Mt iii 12.

22 Καὶ ἡ περιστερὰ δὲ σῶμα ὥφθη. *Exc ex Theod* § 16 (972).

Αὐτίκα γοῦν βαπτισμένῳ τῷ κυρίῳ ἀπ' οὐρανῶν ἐπήχθη² φωνὴ μάρτυς ἡγαπημένον· Ἁγίος μου εἶ σὺ ^Λ ἀγαπητός, ἐγὼ σήμερον γεγέννηκά σε. πνθόμεθα³ οὖν τῶν σοφῶν· Σήμερον ἀναγεννηθεὶς ὁ Χριστός... *Paed* i vi 25 (113).

23 Καὶ πάλιν ἐν τῷ αὐτῷ (sc τῷ εὐαγγελίῳ τῷ κατὰ Λουκᾶν)· Ἦν δὲ Ἰησοῦς ἐρχόμενος ἐπὶ τὸ βάπτισμα ὡς ἐτῶν ἴ. *Strom* i xxi 145 (407).

1 ὁ ὀπίσω L v om. ὁ edd

2 ἐπήχθη F

3 πνθόμεθα F* v edd

TISCH. III v. 16, p. 446, l. 3 Eus] *pr* Heracl? ap Clem⁹⁰⁵ v. 16, l. 2 a fin pag⁹⁸⁵ pag⁹⁹⁵ l. ult. μὲν+ο βαπτίζων+ὑμας v. 17, l. 2 a fin et⁹⁰⁴ Heracl ap Clem⁹⁰⁵

iii 22 D a b c ff^{2*} l r have the reading υἱος μου εἰ σὺ (tu es b) ἐγὼ σήμερον γεγέννηκα σε, which is mentioned by Justin Martyr, Tyconius, Juvenius, Augustine, and Methodius, and occurred in the Ebionite Gospel according to Epiphanius' account. See Tischendorf on this passage and on Mt iii 17. ἀγαπητός has evidently slipped in owing to a reminiscence of the usual text.

23 ἐρχόμενος. Cp. Ephr *Diat* (Moes. p. 41) "And Jesus himself was about thirty years of age at the time when He came to be baptized of John."

The following passage from Barsalibi is worth noting (on Mt iii 1 "in those days." B.M. Addl 7184, fol. 28). Barsalibi says 'In those days' does not mean the days when our Lord was returning from Egypt to Nazareth, but during the time He was at Nazareth. "For the number of the years was 25, because when thirty years old He came to Baptism, as saith Luke." For the translation of this I am indebted to Mr F. C. Burkitt, but he expresses ■ doubt whether in view of the context stress can be laid on it as an illustration of the reading ἐρχόμενος.

There is the same doubt with regard to the apparently conflate reading found in Iren int 148 (vol. i, p. 330, ed. Harvey); "Ad baptismum enim uenit nondum qui triginta annos suppleuerat, sed qui inciperet esse tanquam triginta annorum: (ita enim, qui eius annos significauit Lucas posuit: *Iesus autem erat quasi incipiens triginta annorum, cum ueniret ad baptismum*). The concluding words may be Irenaeus' own, as Harvey indicates by not printing them in italics: in the previous section we read: "Triginta quidem annorum exsistens cum ueniret ad baptismum."

[Aphraates, ed. Wright p. 404 *ad fin*, p. 405 *ad init* "Joseph 30 years old stood before Pharaoh, and became a lord unto Egypt. And Jesus about 30 years old came to the Jordan to be baptized, and received the Spirit and went forth to preach."

Cp. Ephr *Diat* iv 28, 29 (Moes. p. 41) quoted above (so also in *Fuld*). There can be no doubt that Mt iii 13 and Lk iii 23 were in juxtaposition in the Diatesaron, but it still seems doubtful to me whether there was any equivalent to ἐρχόμενος in Lk iii 23 in Syriac before the Harclean Version. Even there it has to be glossed! F. C. B.]

It should be noted that Clement agrees with NBLX in placing the participle immediately after Ἰησοῦς.

iv 1 See on Mt iv 1.

4 See on Mt iv 4.

13 Καὶ ἀπέστη ἀπ' αὐτοῦ εἰς καιρόν· τουτέστιν, ἀνεβάλλετο τὴν εὑρεσιν εἰς τὴν ἀνάστασιν. *Ecl Proph* § 53 (1002).

19 Καὶ ὅτι ἐνιαυτὸν μόνον ἔδει αὐτὸν κηρύξαι καὶ τοῦτο γέγραπται οὕτως· Ἐνιαυτὸν δεκτὸν κυρίου κηρύξαι ἀπέστειλέν με. τοῦτο καὶ ὁ προφήτης εἶπεν καὶ τὸ εὐαγγέλιον. *Strom* i xxi 145 (407).

...ἐνιαυτὸς κυρίου δεκτὸς¹, κηρύσσων καὶ κατηχῶν τὴν μεγίστην τοῦ σωτήρος ἐπιφάνειαν. *Strom* v vi 37 (668).

32 Δύναμις γὰρ οἱ λόγοι τοῦ κυρίου. *Exc ex Theod* § 3 (967).

v 20 See on Mt ix 2

21 = Mc ii 7 Θεῶ γὰρ μόνῳ δυνατόν ἄφεςιν ἁμαρτιῶν παρασχέσθαι καὶ μὴ λογίσασθαι παραπτώματα. *QDS* § 39 (957).

24 See on Mt ix 6

31 Ὡς δὲ οἱ υἱοὶ ἀνθρώπων οὐ χρήσουσιν ἰατροῦ, ... οἱ δὲ νοσοῦντες ἐπιδέονται τῆς τέχνης... *Paed* i ix 83 (147).

vi 5 See on Mt xii 8.

20 Τίνι λαλήσει κύριος· ὧμων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν; *Protr* x 99 (79).

See also on Mt v 3.

22 Καὶ· Μακάριοι ἐστε ὅταν οἱ ἄνθρωποι μισήσωσιν ὑμᾶς, ἅ ὅταν ἀφορίσωσιν Ἀ, ὅταν ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. *Strom* iv vi 41 (582).

27-29 See on Mt v 44 and 44 f. "Ἡδὴ δὲ ἀγαπᾶν τοὺς ἐχθροὺς κελεύει Ἀ καὶ τοὺς καταρωμένους ἡμᾶς εὐλογεῖν προσεύχεσθαι τε ὑπὲρ τῶν ἐπηρεαζόντων ἡμᾶς. Τῷ τύπτοντί σε, φησὶν, εἰς τὴν Ἀ σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἐὰν ἄρῃ σὺ τις τὸν χιτῶνα μὴ καλύψῃς καὶ τὸ ἱμάτιον. *Paed* iii xii 92 (307).

27 f. "Ὅση δὲ καὶ χρηστότης, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, λέγει, Ἀ εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμῶν καὶ τὰ ὅμοια. οἷς προστίθωσιν· Ἰνα γένησθε υἱοὶ κτέ (*Mt* v 45). *Strom* iv xiv 95 (605). ...ὁ ὑπὲρ τῶν ἐπηρεαζόντων ἡμᾶς προσεύχεσθαι διδάσκων. *Paed* i viii 70 (140).

1 Primum δεκτὸν scriptum esse uidetur, v autem in s atramento nondum sicco mutatum est

Tisch. iv v. 13, l. 1 [Clem^{eclog} 992] Clem^{eclog} 1002 vi v. 22, ll. 2, 3 [υἱοὺ ἀνθρώπου] τοῦ υἱοῦ τοῦ ἀνθρώπου v. 28, l. 14 [spectat]) + Clem⁶⁰⁵ cf et⁸⁰⁷ (προσεύχεσθαι τε) l. 17 [ἡμασ]) + et⁶⁰⁵

iv 13 The addition of δ *usque ad tempus scilicet passionis* is not parallel to Clement's interpretation. The passage in the *Eclogae* is corrupt, but the sense seems to be that the devil waited for the Resurrection to see whether Jesus was God or not.

19 Lc ἀπέσταλκέν με...κηρύξαι ἐνιαυτὸν κυρίου δεκτὸν, and so Is lxi 1 except καλέσαι for κηρύξαι.

32 Resch compares Justin *Ap* i 14, (Migne vi 348) Δύναμις θεοῦ ὁ λόγος αὐτοῦ ἦν.

vi 20 Clement has confused Lc vi 20 with Mt v 3, 10: in Lc there is some evidence (including 69 cf) for the reading τῶν οὐρανῶν instead of τοῦ θεοῦ.

22 Clement has the support of D for the omission of ὑμᾶς after ἀφορίσωσιν. There is no evidence for the omission of *ὀνειδίσωσιν*, but *D a b c f f² l q* Cyp^{quater} place *ὀνειδ.* after *ἐκβάλ.* instead of before as in other MSS.

27 f. See notes on Mt v 44 f. Clement appears to follow the true text of Mt in omitting the words *καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς*. The dative after *ἐπηρεαζόντων* in (605) is perhaps a mistake, as the accusative is used in (140) and (307).

vi 29 =Mt v 39 f. Τῷ τύπτοντί σε εἰς τὴν Λ σιαγὸνα παρέχε καὶ τὴν ἄλλην. *Protr* x 108 (85).

Προστέτακται ἡμῖν...τῷ αἶροντι τὸ ἰμάτιον καὶ τὸν χιτῶνα προσδιδόναι. *Strom* iv x 77 (598).

Ναὶ μὴν τὸ τῆς ἀνδρείας πρὸς τὸ εὐθαρσὲς καὶ τὸ ὑπομονητικὸν παραληπτέον, ὡς τῷ τύπτοντι τὴν σιαγὸνα παραταθῆναι¹ τὴν ἐτέραν καὶ τῷ τὸ ἰμάτιον αἶροντι καὶ τοῦ χιτῶνος² παραχωρεῖν θυμοῦ κρατοῦντας ἐρρωμένους. *Strom* iv viii 61 (591).

ὑπόφερε γοῦν, φησί, παιόμενος τὸ πρόσωπον. *QDS* § 18 (945).

30 Γέγραπται· Παντὶ Λ τῷ αἰτοῦντί σε δίδου. *Strom* iii iv 27 (523).

Κρείττων δ' ἐστὶ τοῦτο ὁ τοῦ κυρίου λελεγμένος ἐν ἄλλῃ χωρίῳ· Παντὶ Λ τῷ αἰτοῦντί σε δίδου. *QDS* § 32 (953).

[*Strom* vii xii 69 (873).]

31 Ἐστω μὲν οὖν αὐτόθεν κεφαλαιώδης ὑποθήκη καὶ βιωτικὴ παραίνεσις πάντα ἐμπεριέχουσα· Καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε καὶ ὑμεῖς³ αὐτοῖς Λ. *Paed* iii xii 88 (304).

[*Strom* ii xviii 91 (476).]

35 f. Ναὶ μὴν ὅτι ἀγαθὸς αὐτὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ ὁ αὐτὸς πάλιν ὁμολογήσει λόγος· Ὅτι αὐτὸς χρηστὸς ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. καὶ προσέτι· Γίνεσθε Λ οἰκτίρμονες, λέγων, καθὼς Λ ὁ πατὴρ ὑμῶν Λ οἰκτίρμων ἐστίν. *Paed* i viii 72 (141).

36 Γίνεσθε Λ, φησὶν ὁ κύριος, ἐλεήμονες καὶ οἰκτίρμονες ὡς Λ ὁ πατὴρ ὑμῶν ὁ οὐράνιος οἰκτίρμων ἐστίν. *Strom* ii xix 100 (482).

37 f. =Mt vii 1 f. Μὴ κρίνε τοίνυν ἵνα μὴ κριθῇς· ᾧ μέτρῳ μετρεῖς, τοῦτο καὶ ἀντιμετρηθήσεται σοι· μέτρον καλὸν πεπιεσμένον καὶ σεσαλευμένον Λ ὑπερεκχυνόμενον ἀποδοθήσεται σοι. *QDS* § 33 (954).

Ἐλεᾶτε⁴, φησὶν ὁ κύριος, ἵνα ἐλεηθῇτε...ὡς δίδετε, οὕτως δοθήσεται ὑμῖν· ὡς κρίνετε, οὕτως κριθήσεσθε· ὡς χρηστεύσεσθε, οὕτως χρηστευθήσεται ὑμῖν· ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. *Strom* ii xviii 91 (476).

39 See on Mt xv 14.

43 Τὸ γάρ· Οὐκ Λ ἔστι δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ μὴν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν· κάνταῦθα ἀρμόσαι⁵. *Paed* ii v 45 (195).

¹ παραδοθῆναι J. B. Mayor παραθεῖναι *vel* προταθῆναι I. Bywater ² χειμῶνος L* χιτῶνος L** ³ καὶ ὑμεῖς in marg. habet P manu Arethae ad fin. lineae ⁴ ἐλεεῖτε Dind. ⁵ ἀρμολογίαν M** v. Monet Dindorfius aut ἀρμόσει aut ἀρμόσαι ἂν scribendum esse

TISCH. vi v. 30, l. 4 et²⁴⁴ et²⁵³ v. 31, l. 4 αυτοῖς]+sed καὶ ὑμεῖς sec. man. ut uid. in cod. opt. v. 38, l. 1 Clem²⁴⁴ Clem²⁵⁴ p. 490, ll. 1, 3 Clem²⁴⁴ Clem²⁵⁴ l. 9 Mt)]+et²⁵⁴ l. 17 Clem⁴⁷⁶ +et²⁵⁴

vi 29 In (307) χιτῶνα and ἰμάτιον are given in the order in which they occur in Mt, though the language is Lucan.

31 If, as appears probable, καὶ ὑμεῖς is to be omitted in Clement's quotation, his agreement with B aff² l Iren is worthy of note, and his text will coincide exactly with Iren int 243 (vol. ii, p. 182 ed. Harvey) *facite eis*, where ὁμοίως also is omitted as in D 248 e.

37 f. μὴ κρίνε—κριθῇς is from Mt vii 1. In Lc μέτρον καλὸν κτέ precedes ᾧ μέτρῳ κτέ: the same inversion is found in Or i 280 (*Exh ad Mart* § 10) and Eus in *Psalm* 88, 4 (Migne xxiii 1076). On the passage from (476) see note on Mt v 7.

vi 44 = Mt vii 16 'Απὸ δὲ τῶν καρπῶν τὸ δένδρον, οὐκ ἀπὸ τῶν ἀνθῶν καὶ πετάλων, γνωρίζεται. *Strom* iii v 44 (531).

Καὶ ἡμεῖς μὲν ἐξ ἀκανθῶν τρυγῶμεν σταφυλὴν καὶ σῦκα ἀπὸ βάτων. *Paed* ii viii 74 (215).

45 Cp. Mt xii 35 Ἐθσαυροὺς δέ γε ὁ κύριος οἶδε διττοὺς, τὸν μὲν ἀγαθόν· Ὁ γὰρ ἀγαθὸς ἀνθρώπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἅ προφέρει τὸ ἀγαθόν· τὸν δὲ πονηρόν· Ὁ γὰρ κακὸς ἐκ τοῦ κακοῦ θησαυροῦ ἅ προφέρει τὸ κακόν· ὅτι ἐκ ἅ περισσεύματος τῆς καρδίας τὸ στόμα ἅ λαλεῖ. *QDS* § 17 (944).

46 Τί ἅ με λέγετε Κύριε κύριε, φησί, καὶ οὐ ποιεῖτε ἅ λέγω; *Strom* iv vii 43 (583). Τίς οὗτος; ὁ εἰπών· Τί ἅ με λέγετε Κύριε ἅ, καὶ οὐ ποιεῖτε τὸ θέλημα τοῦ πατρὸς μου; *Strom* vii xvi 104 (896). Cp. Mt vii 21.

Τοιούτοις τισὶν ὁ κύριος λέγει· Τί ἅ με λέγετε Κύριε κύριε, καὶ οὐ ποιεῖτε ἅ λέγω; *Strom* vii xviii 110 (901).

Καί· Τί ἅ με λέγετε Κύριε κύριε, καὶ οὐ ποιεῖτε ἅ λέγω; *QDS* § 29 (952).

vii 20, = Mt xi 3—6 ...ὥς ἐκεῖνο εἰρηται πρὸς τοὺς ἐρομένους τὸν κύριον εἰ αὐτὸς εἴη ὁ χριστὸς, 22 f. ἢ ἄλλον περιμένοντες; Ἀπέλθετε καὶ εἶπατε Ἰωάννη· ἅ Τυφλοὶ ἀναβλέπουσιν, ἅ κωφοὶ ἀκούουσιν, λεπροὶ καθαρίζονται, ἀνίστανται νεκροί· ἅ καὶ μακάριός ἐστιν ὁς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. *Paed* i x 90 (151).

25 Ἐπισκώπτων γοῦν τοὺς τοῖς μαλακοῖς ἡμφιεσμένους ἱματίοις ἐν τῷ εὐαγγελίῳ λέγει· Ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ ἐν τρυφῇ διάγοντες ἐν τοῖς βασιλείοις εἰσὶ τοῖς ἐπιγείοις βασιλείοις λέγει, τοῖς φθαρτοῖς. *Paed* ii x 109 (235).

28 Τούτῳ προσμαρτυρεῖ τῷ παιδίῳ καὶ Ἰωάννης ὁ μείζων ἐν γεννητοῖς γυναικῶν προφήτης. *Paed* i v 24 (112). See also on Mt xi 11.

32 See on Mt xi 16 f.

33 f. See on Mt xi 18 f.

37—47 Οἷδ' ὅτι ἀλάστρον μύρου παρὰ τὸ δεῖπνον τὸ ἅγιον κομίσασα ἢ γυνὴ τοὺς πόδας ἤλειφεν τοῦ κυρίου καὶ ἦσεν αὐτόν...ἀλλ' ἢ μὲν γυνὴ μηδέπω τοῦ λόγου μεταλαβούσα, ἔτι γὰρ ἦν ἁμαρτωλὸς, ὅπερ ἡγήτο τὸ κάλλιστον εἶναι παρ' αὐτῇ, τὸ μύρον², τούτῳ³ τετίμηκε τὸν δεσπότην, ἀμέλει καὶ τῷ κόσμῳ τοῦ σώματος, ταῖς θριξὶ ταῖς ἐαυτῆς, ἀπεψᾶτο τὸν περιττὸν τοῦ μύρου ἐπισπένδουσα τῷ κυρίῳ μετανοίας δάκρυα. διὰ τοῦτο ἀφέωνται⁴ αὐτῆς αἱ ἁμαρτίαι. *Paed* ii viii 61 (205).

1 εἴη F' εἰ M (hiat P)	2 μύρον P*	3 τούτῳ ex τούτο factum P	4 ἀφέωνται in
ἀφίενται correctum manu Arethae P			
TISCH, vi v. 44, l. 8 al pauc]+Clem ²¹⁵	v. 45, l. 1 NB]+Clem ²⁴⁴	l. 5 arp]+(Clem o γαρ	l. 7 a fin
κακοσ) l. 9 item] pr item Clem εκ του κακου θησαυρου,	l. 13 plus ²⁰]+Clem	l. 7 a fin	l. 7 a fin
pler]+Clem l. 5 a fin cop]+Clem	l. 2 a fin aeth]+Clem	v. 46, l. 2 et ²⁴³ et ²⁵²	
l. 3 λεγω)]+et ²⁰⁶	vii v. 20, l. 10 et B,]+Clem ¹⁵¹	v. 22, l. 7 Bas ²⁶¹)]+(Clem ¹⁵¹ απελθετε και	
ειπατε ιωαννη τυφλοι κτε)	l. 16 q]+Clem	l. 7 a fin z]+Clem	ad fin Mt]+ Clem om
πτω. ευαγγ.	v. 23, l. 1 pler]+Clem		

vi 45 Note that Clement agrees with NB in not inserting αὐτοῦ either before or after τῆς καρδίας (1^o loco).

vii 23 Ephr *Diat* (Moes. p. 100) omits the clause πτωχοὶ εὐαγγελίζονται [as also do k and syr. sin in Mt. F. C. B.]

25 διάγοντες. So DKII 15 minuscules and perhaps d for ὑπάρχοντες. Dindorf punctuates as if τοῖς ἐπιγείοις were part of the quotation, but there is no evidence for this addition.

37—47 In Lc the woman washes Christ's feet with her tears, and wipes away the tears, not the ointment, with her hair. In Jn xii 3 Mary anoints his feet and wipes them with her hair. Clement has combined the two passages.

- vii 48 See on Mt ix 2.
- viii 5 ff. See on Mt xiii 3 ff.
- 16 See on Mt v 15.
- 17 See on Mt x 26.
- 21 See on Mt xii 50.
- 48^b See on Mc v 34^b.
- ix 25 See on Mt xvi 26.
- 27 = Mt xvi 28 = Mc ix 1 "Ἄλλως τε ἐχρῆν κάκεινον πληρωθῆναι τὸν λόγον τοῦ σωτῆρος
ὃν εἶπεν¹. Εἰσὶ τινες τῶν ὧδε ἐστηκότων οἱ οὐ μὴ γεύσονται θανάτου ἕως
ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐν δόξῃ. *Exo ex Theod* § 4 (967).
- 28 ff. See on Mt xvii 1 ff.
- 35 See on Mc ix 7.
- [54 f. Ταῦτά τοι καὶ ὁ κύριος πρὸς τοὺς ἀποστόλους, εἰπόντας ἐν πυρὶ κολάσαι τοὺς μὴ δεξαμένους
αὐτοὺς κατὰ τὸν ἥλιον, Οὐκ οἴδατε, φησί, ποίου πνεύματός ἐστε; *Fragm apud*
Macarium Chrysoceph *orat viii in Matth*; *Zahn Forsch* iii 51 (1019).]
- 58 See on Mt viii 20.
- 60 See on Mt viii 22.
- 62 Οὐδεὶς γὰρ εἰς τὰ ὀπίσω βλέπων καὶ ἐπιβάλλων τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον
εὐθετος ἂν τῇ βασιλείᾳ τοῦ θεοῦ. *Strom* vii xvi 93 (889).
...μηκέτι βλέπειν εἰς τὰ ὀπίσω. *QDS* § 39 (957).
- x 2 See on Mt ix 37.
- 4 Μὴ βασιτάζετε γὰρ, εἶπεν ὁ κύριος, βαλλάντιον, μὴ πήραν μὴδὲ ὑπόδημα... μὴ
ὑποζύγια καὶ οἰκέτας πολυπραγμονεῖτε, οἵτινες ὑποδήματα... ἀλληγορικῶς ἐρρηναί.
Paed iii vii 38 (276, 277).
- 7 See on Mt x 10.
- 12 See on Mt x 15.
- 16 Cp. Mt x 40. 'Ο ὑμᾶς δεχόμενος ἐμὲ δέχεται, ὁ ὑμᾶς μὴ δεχόμενος ἐμὲ ἀθετεῖ. *QDS*
§ 30 (952).
- 19 ...εὐληφὸτας ἐξουσίαν τέκνα θεοῦ γενέσθαι καὶ ἐπάνω ὄψεων καὶ σκορπίων περιπατεῖν,
κυριεύειν τε καὶ δαιμόνων καὶ τῆς τοῦ ἀντικειμένου στρατιᾶς. *Strom* iv vi 26 (575).
- 1 εἶπον Dind.
- Tisch. ix p. 535, l. 1. [ερχομενον] + (Or om)
- ix 27 It is impossible to say from which Gospel Clement is quoting: Tischendorf gives his readings in the notes on Mt xvi 28. I have referred the passage to Lc, because of the resemblance of Clement's readings to those of D (syr.crt) and Origen: the true text of the latter has ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ (*Comm in Joh* xx 43 ed Brooke ii, p. 103). The evidence of Origen is specially important, as he quotes the verse in full from all three Gospels.
- 54 f. It is more than doubtful whether this passage, recognising the Western and Syrian additions in these verses, is really taken from Clement; it is more probably a comment of Mac. Chrys. Tisch. on Lc ix 55 says: 'At mihi dubium uidetur, extrema eius loci uerba sintne et ipsa ex Clem. excerpta.' See also Zahn *l.c.*
- 62 Clement's agreement with D *abceq* Cyp ²/₂ is very worthy of notice: it should also be remarked that he follows the Latin versions in supporting the Neutral reading τῇ βασιλείᾳ, where D diverges. Irenaeus 38 (vol. i, p. 71 ed Harvey) (Valentiniani), quoted by Resch, places βλέπων after εἰς τὰ ὀπ.
- x 4 The sing. ὑπόδημα is unsupported and, in view of the interpretation afterwards given by Clement, appears to be due to an error in the transmission of the text.

‘Ο γὰρ εἰς θεὸν βαπτισθεὶς ... ἐλλήφεν ἐξουσίαν ἐπάνω σκορπίων καὶ ὄφειν περιπατεῖν, τῶν δυνάμεων τῶν πονηρῶν. *Exc ex Theod* § 76 (987).

x 21 = Mt xi 25 f. ‘Αγαλλισάμενος γοῶν ἐν τῷ πνεύματι ᾧ Ἰησοῦς,¹ ‘Ἐξομολογοῦμαί σοι, πάτερ, φησὶν, ὁ θεὸς τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις² ... ναὶ, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. *Paed* i vi 32 (117).

22 See on Mt xi 27.

23 f. See on Mt xiii 16 f.

25 f., 28 = xviii 18, 20 = Mc x 17, 19 Ναὶ μὴν καὶ πρὸς τὸν πυθόμενον· Τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; Τὰς ἐντολὰς οἶδας, ἀπεκρίνατο τοῦ δὲ καταφύσαντος, Τοῦτο ποιεῖ, φησὶν, καὶ σωθήσῃ. *Paed* iii xii 88 (304).

27 See on Mc xii 30 f., and on Mt xxii 37, 39.

29–37 Πυνθανομένου δὲ τοῦ προσδιαλεγομένου τίς ἐστίν ᾧ πλησίον; ... ἄνωθεν καταβαίνων³ ἀπὸ Ἱερουσαλὴμ ἄγει τῷ λόγῳ τινὰ εἰς Ἱεριχῶ, καὶ τοῦτον δείκνυσιν ὑπὸ ληστῶν συγκεκεντημένον, ἐρριμμένον ἡμιθνήτα ἐπὶ τῆς οδοῦ, ὑπὸ ἱερέως παροδευόμενον, ὑπὸ Λευίτου παρορώμενον, ὑπὸ δὲ τοῦ Σαμαρείτου τοῦ ἐξωνειδισμένου καὶ ἀφωρισμένου κατελευόμενον, ὃς οὐχὶ κατὰ τύχην ὡς ἐκείνοι παρήλθον, ἀλλ’ ἦκε συνεσκενασμένος ὧν³ ὁ κινδυνεύων ἐδεῖτο, ὄλνον, ἔλαιον, ἐπιδέσμους, κτήνος, μισθὸν τῷ πανδοχεῖ, τὸν μὲν ἤδη διδόμενον, τὸν δὲ προσπιτχνούμενον. Τίς, ἔφη, τούτων γέγονε πλησίον τῷ τὰ δεινὰ παθόντι; τοῦ δὲ ἀποκριναμένου ὅτι ‘Ο τὸν ἔλεον πρὸς αὐτὸν ἐπιδειξάμενος· Καὶ σὺ τοίνυν πορευθεὶς οὕτω ποιεῖ’ ὡς τῆς ἀγάπης βλαστανούσης εὐποίαν. *QDS* § 28 (951).

39–42 ‘Οποῖόν τι καὶ πρὸς τὴν Μάρθαν εἶπεν ὁ σωτὴρ ἀσχολουμένην πολλὰ καὶ περιελκομένην καὶ παραταρασσομένην⁴ διακουκῶς, τὴν δὲ ἀδελφὴν αἰτιωμένην ὅτι τὸ ὑπηρετεῖν ἀπολιπούσα τοῖς ποσὶν αὐτοῦ παρακάθεται μαθητικὴν ἀγούσα σχολήν· Σὺ περὶ

1 ὁ Ἰησοῦς edd (non autem v)
4 παρατασσομένην S

2 Legendum ut uid. καταβαίνοντα

3 ὧν S

TISCH. x v. 21, l. 3 ο τῷ dele o p. 554, l. 9 πατὴρ] πατερ v. 27, l. 2 a fin Clem⁹⁴¹] Clem⁹⁵¹
v. 41, l. 2 a fin Clem⁹³¹] Clem⁹⁴¹ l. ult. dele απ v. 42, l. 8 Clem⁹³¹] Clem⁹⁴¹ l. 12 Clem⁹³¹] Clem⁹⁴¹ p. 561, l. 2 q]+Clem⁹⁴¹ l. 4 dele Clem⁹³¹

x 19 There appears to be no evidence for περιπατεῖν which Clement has twice. Justin *Dial c. Tryph* 76 (Migne vi 653) has καταπατεῖν.

21 ἀγαλλισάμενος shows this quotation to be from Lc not Mt. Clement omits τῷ ἀγῶ after πνεύματι with the Syrian Text (including Afq). The best supported reading omits ὁ Ἰησοῦς: there is no evidence for Ἰησοῦς without the article; probably in Clement the insertion of the name is due to the context, and should not be looked on as part of the quotation. Ephr *Diat* (Moes. p. 116) has: ‘and that it saith, I thank thee, heavenly Father; the Greek saith, I thank thee, God (the) Father, Lord of heaven and earth.’ Except for this I know of no evidence in support of ὁ θεός.

25 f., 28 τὰς ἐντολὰς οἶδας Mc x 19, Lc xviii 20. A few minuscules have σωζῃ for ζῃσῃ in Lc x 28.

29–37 The following points should be noticed in Clement’s loose paraphrase of this passage. v. 31 With Clement’s κατὰ τύχην cp. D κατατυχα. v. 36 Clement supports the best text of Lc in omitting οὖν after τίς. He does not follow D e in the change of construction they introduce into this verse, but agrees with (D) a in omitting των τριων (e has ex his duobus), cp. also Ephr *Diat* (Moes. p. 195) ‘Which of them, thinkest thou, was neighbour to the wounded man?’ v. 37 At the end of the verse S has οὕτως for ομοίως.

πολλά ταρασση, **A** Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, καὶ οὐκ ἀφαιρεθήσεται **A** αὐτῆς. QDS § 10 (941).

xi 2 See on Mt vi 9 and 10.

4 = Mt vi 12 ...διὸ καὶ δικαίως εὐχεταί (sc ὁ γνωστικός), "Ἄφες ἡμῖν **A**, λέγων, καὶ γὰρ ἡμεῖς ἀφίεμεν. Strom vii xiii 81 (881).

7 Οὗτοί εἰσιν τὰ παῖδια τὰ ἥδη ἐν τῇ κοίτῃ συναναπαυόμενα. Exc ex Theod § 86 (989).

9 f. See on Mt vii 7 f.

13 See on Mt vii 11.

24 ff. See on Mt xii 44 f.

27 [Paed i vi 41 (123).]

33 See on Mt v 15.

34 See on Mt vi 22.

40 ...ἐναντιοῦνται δὲ καὶ τῷ Χριστῷ πρὸς τοὺς Φαρισαίους εἰρηκότι τὸν αὐτὸν θεὸν καὶ τὸν ἐκτὸς ἡμῶν καὶ τὸν ἔσω ἄνθρωπον πεποιηκέναι. Strom iii iv 34 (526).

43 ...Οὐαὶ ὑμῖν, Φαρισαῖοι, λέγων, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς **A**. Paed iii xii 93 (307).

46 Τὰ δυσβάστακτα φορτία. Strom vi vi 44 (762).

49 [Ecl Proph § 16 (993); § 23 (994).]

xii 2 See on Mt x 26

3 [Strom vi xv 115 (798).]

5 Φοβήθητε γοῦν λέγει τὸν μετὰ θάνατον δυνάμενον καὶ ψυχὴν καὶ σῶμα εἰς **A** γένναν βαλεῖν. Exc ex Theod § 14 (972).

See also on Mt x 28.

7 = Mt x 30 'Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡριθμημέναι, φησὶν ὁ κύριος' ἡριθμηταὶ δὲ καὶ ἐπὶ τῷ γενεῖψ κτέ. Paed iii iii 19 (263).

'Ἀλλ' αἱ μὲν τρίχες ἡριθμῶνται καὶ τὰ εὐτελῆ κινήματα². φιλοσοφία δὲ πῶς οὐκ ἐν λόγῳ; Strom vi xvii 153 (819).

1 lege καὶ αἱ ἐπὶ 2 τὰ εὐτελῆ στρουθίων κινήματα J. B. Mayor τὰ εὐτελῆ κτήματα I. Bywater

TISCH. xi v. 7, p. 565, ll. 2, 3 Clem^{theodot 979}] Clem^{theodot 989} XII v. 5, l. 9 Clem⁹⁶²] Clem⁹⁷²

x 39–42 The parallel with Macar. de oratione c. 14 (p. 68 ed Pritius) (quoted by Resch *ad loc.*) τῆς μὲν Μάρθας περὶ τὴν διακονίαν ἀσχολουμένης is remarkable. In vv. 41 f. Clement's text should be very carefully compared with that found in the Western documents. The simplest form of the Western text is found in *e martha martha maria bonam partem elegit quae non auferetur ei*: *a b ff² i* agree with *e* except *optimam a b ff² i*; *sibi eligit a, elegit sibi b i*; *illi b i*; *ab ea ff²*; *syr. sin* "Martha, Martha, Mary hath chosen for herself the good part, which shall not be taken away from her." *d* has *martha martha turbas te maria bonam partem elegit quae non auferetur ab ea*: here we notice that *ab ea* is the reading of the Vulgate which follows AC and the mass of Greek MSS while *N^{*}BD⁸⁷L a b e i l q* omit the preposition: *turbas te*, corresponding to which D has *θορυβάζη*, is curious; one might suggest that it has arisen from a transliteration of *τυρβαζή*: probably Codex Bezae has deviated from the older Western text on which it is founded by inserting a verb after *martha*: if the same text underlay the MS used by Clement, it would seem to have deviated in a similar way, though more under the influence of the Non-Western text. Clement clearly supports the omission, or perhaps non-interpolation, by a strong Western group (including *D a b c e ff² i*), of the sentence preceding *Mapla* though he differs from it in inserting *δὲ* after *Mapla*. It should further be noticed that *καὶ* would be an easier corruption of the Bezan *η* than of the *ητις* of all other MSS.

xii 8 f. Περὶ δὲ τοῦ μαρτυρίου διαρρήδην ὁ κύριος εἶρηκεν, καὶ τὰ διαφόρως γεγραμμένα συντάξω-
μεν¹. Λέγω δὲ ὑμῖν Λ, πᾶς δς ἐὰν ὁμολογήσῃ ἐν ἐμοὶ ἐμπροσθεν τῶν
ἀνθρώπων καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἐμπροσθεν τῶν
ἀγγέλων τοῦ θεοῦ· τὸν δὲ ἀρνησάμενόν με ἐνώπιον τῶν ἀνθρώπων
ἀπαρνήσομαι αὐτὸν ἐμπροσθεν τῶν ἀγγέλων Λ. *Strom* iv ix 70 (595).

See also on Mt x 32f.

11 f. "Ὅταν δὲ φέρωσιν ὑμᾶς εἰς τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας,
μὴ προμεριμνᾶτε πῶς Λ ἀπολογηθῇτε ἢ τί εἴπητε· τὸ γὰρ ἅγιον πνεῦμα
διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ τί δεῖ εἰπεῖν. *Strom* iv ix 70 (595).

[*Strom* iv ix 73 (596).]

15 Καὶ τὰ μὲν τῆς ἐντολῆς ὧδε ἔχει κατὰ λέξιν· Φυλάσσεσθε τοῖνυν ἀπὸ πάσης Λ πλεον-
εξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ τὰ ὑπάρχοντά ἐστίν ἡ ζωὴ αὐτοῦ.
Strom iv vi 34 (578).

16–20 Τοῦτου (i.e. of the man rich in this world) τὴν χώραν εὐφορῆσαι, λέγει ἐν τῷ εὐαγγελίῳ
ὁ κύριος, ἔπειτα τοὺς καρποὺς ἀποθέσθαι βουληθέντα οἰκοδομησόμενον ἀποθήκας
μείζοντας κατὰ τὴν προσωποποιίαν εἰπεῖν πρὸς ἐαυτὸν· Λ "Ἐχεις ἀγαθὰ πολλὰ
ἀποκείμενά σοι εἰς ἔτη πολλά· Λ φάγε, πίε, εὐφραίνου· "Ἀφρον οὖν, ἔφη,
ταύτῃ γὰρ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἂ οὖν ἡτοίμασας,
τίνι γένηται; *Strom* iii vi 56 (537).

18–20 Σαφῶς δὲ ὁ κύριος ἐν τῷ εὐαγγελίῳ τὸν πλούσιον² τὸν θησαυρίζοντα εἰς τὰς ἀποθήκας καὶ
πρὸς ἐαυτὸν λέγοντα· Λ "Ἐχεις ἀγαθὰ πολλὰ ἀποκείμενα Λ εἰς ἔτη πολλά·
Λ φάγε, πίε, εὐφραίνου· ἄφρονα κέκληκεν· Ταύτῃ γὰρ τῇ νυκτὶ τὴν ψυχὴν
σου παραλαμβάνουσιν· ἂ οὖν ἡτοίμασας, τίνος γένηται; *Paed* ii xii 125
(246).

1 συντάξομεν v edd

2 om τὸν πλούσιον F* sed suppl. F**

TISCH. XII v. 15, p. 582, l. 5 τινα(τινι?)] τινι. v. 19, l. 1 m⁹²] + Clem²⁴⁶ et⁵³⁷ ut uid. v. 20,
l. 5 Clem⁵³⁷] + (cf et²⁴⁶ τὴν ψ. σ. παραλαμβανουσιν) l. 13 auferetur] + cf Clem²⁴⁶ παραλαμβανουσιν
l. 14 Clem⁵³⁷] Clem⁵⁷⁸ l. 3 a fin Cyp^{ter}] pr Clem²⁴⁶ et⁵³⁷ Clem⁵³⁷] + et⁵⁷⁸ l. ult. ad fin
Cyp] + | εσται: Clem^{ter} γενηται

xii 11 f. The close agreement with the Greek of D and with b is remarkable. The quotations
in (595) may perhaps have been copied by Clement straight from his codex of
the Gospels.

15 Resch *ad loc.* remarks that Clement's text gives a clearer sense than the text of Lc.
The reading of c should be noted: *quia non in obaudiencia [lege abundantia]
substantiae alicui est uita sua ex his quae possidet*. If the last four words are a
later addition to the original translation represented in c, this version gives us an
exact translation of the text found in Clement. We may also perhaps compare
the Sahidic version: on this Mr F. Robinson writes to me "Text in Sahidic
seems corrupt. If we emend it, we may read with fair probability 'For if the
goods of (any) one increase, he will not find his life from them.'"

16–20 It seems reasonable to conclude that Clement's text omitted the voc. ψυχὴν in v. 19,
as do the most important Old Latin MSS. Syr.*crt-sin* substitute *behold* for it.
It should be noted that Clement does not support the omission of *κείμενα*—*πτε*
(D a b c e Leo; not i, which has *habes multa bona in annos multos aepulare*;
with this cp. ff² *habes multa bona, epulare in annos multos*). To Tischendorf's
authorities for a *οὖν* in v. 20 a should be added. ff² according to Bianchini and
Belsheim has *cuius* not *cui* as Tischendorf implies. [Serapion *adv. Manich.*
Migne xl 917 omits ἀνπαύου. J. A. R.]

xii 20* Ἀφρον γὰρ, οὕτως ἔφη, ὅτι τῇ νυκτὶ ταύτῃ ἀπαιτοῦσί σου τὴν ψυχὴν· ἃ δὲ
ἡτοίμασας αὐτῇ, τίνι γένηται; *Strom* iv vi 34 (578).

22 f. = Mt vi 25 Αὐτὸς...ὁ κύριος...παιδαγωγεῖ...τὴν ψυχὴν, Μὴ μεριμνᾶτε, λέγων, τῇ
ψυχῇ ὑμῶν τί φάγητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσῃσθε· ἡ γὰρ ψυχὴ
πλείων ἐστὶ τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος. *Paed* ii x 102 (231).

Διὰ τοῦτο λέγω· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε¹, μηδὲ τὸ σῶμα τί²
ἂ περιβάλλητε· ἡ γὰρ ψυχὴ πλείων ἐστὶ τῆς τροφῆς καὶ τὸ σῶμα τοῦ
ἐνδύματος. *Strom* iv vi 34 (579).

Οὐ χρὴ τοίνυν τῆς ἐσθῆτος πρὸ τῆς τοῦ σώματος σωτηρίας κήδεσθαι. *Strom* i x 48 (344).

24 Κατανοήσατε τοὺς κόρακας ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστι
ταμιεῖον καὶ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· οὐχ ὑμεῖς διαφέρετε τῶν
πτηγνῶν; *Paed* ii x 102 (231).

24 = Mt vi 26 Ὁ γὰρ καὶ τὰ πτηνὰ καὶ τὰ νηκτὰ καὶ συνελόντι εἰπεῖν τὰ ἄλογα ζῶα
διατρέφων εἰς ἐστὶν ὁ θεός· λείπει δὲ αὐτοῖς οὐδὲ ἓν ὅτιον μὴ μεριμνῶσι τροφῆς·
ἡμεῖς δὲ καὶ τούτων ἀμείνους. *Paed* ii i 14 (173).

25 See on Mt vi 27.

27–31 = Mt vi 28–33 Ὁμοίως δὲ καὶ περὶ ἐσθῆτος παρεγγῶ,...Κατανοήσατε, λέγων, τὰ
κρίνα ἂ πῶς οὕτε νήθει οὕτε ὑφαίνει· λέγω δὲ ὑμῖν ὅτι οὐδὲ Σαλαμῶν³
ἂ περιεβάλετο ὡς ἐν τούτων...εἰ δὲ τὸν χόρτον σήμερον ἐν ἄγρῳ ὄντα καὶ
αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιένυσσι, πόσω μᾶλλον
ὑμᾶς, ὀλιγόπιστοι; καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε...Μὴ γὰρ
ζητεῖτε τί φάγητε ἢ τί πίητε, εἰπὼν ἐπήγαγεν, καὶ⁴ μετεωρίζεσθε...ταῦτα
δὲ πάντα τὰ ἔθνη τοῦ κόσμου ζητεῖ...περὶ δὲ ψιλῆς τῆς προφῆς τῆς τε ξηρᾶς
καὶ τῆς ὑγρᾶς ὡς ἀναγκαίων οὐσῶν, Οἶδε, ἂ φησὶν, ὁ πατὴρ ὑμῶν ὅτι χρήσετε
...ἂ Ζητεῖτε γὰρ, φησὶ, τὴν βασιλείαν τοῦ θεοῦ, καὶ τὰ τῆς προφῆς προστεθῆσεται
ὑμῖν. *Paed* ii x 102, 103 (231, 232).

30 f. = Mt vi 32 f. Καὶ πάλιν· Οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὅτι χρήσετε τούτων
ἀπάντων· ἂ ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τῶν οὐρανῶν καὶ τὴν δικαιοσύνην,
ταῦτα γὰρ μεγάλα, τὰ δὲ μικρὰ καὶ περὶ τὸν βίον ταῦτα προστεθῆσεται ὑμῖν. *Strom*
iv vi 34 (579).

ἂ Ζητεῖτε γὰρ, εἶπεν, καὶ μεριμνᾶτε τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα
προστεθῆσεται ὑμῖν· οἶδεν γὰρ ὁ πατὴρ ὧν χρεῖαν ἔχετε. *Ecl Proph* § 12 (992).

31 = Mt vi 33 ἂ Ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν, καὶ ταῦτα πάντα
προστεθῆσεται ὑμῖν. *Paed* ii xii 120 (242).

1 φάγεται L* sed prima, ut uidetur, manu in φάγητε correctum
 dubio τῷ σώματι τί: ita et Poterius

3 σαλαμών P³ σολομών P²²

2 Legendum est procul
 4 καὶ μὴ F v edd

xii 27–31 Clement either confused Mt and Lc in his quotations of these verses, or else he used a codex into the text of which harmonistic alterations had been largely introduced, as they have in many authorities still preserved to us. With (579) cp. *Strom* i xxiv 158 (416) and see Resch *Agrapha* 114 f. With ὧν χρεῖαν ἔχετε in (992) cp. Justin *Ap* i 15 (Migne vi 352) quoted by Resch *ad loc.*

- xii 32 Μὴ φοβεῖσθε, τὸ μικρὸν ποίμνιον· ὑμῶν γὰρ ἡ ὑδὸ κησεν ὁ πατήρ ἅ παρα-
δοῦναι τὴν βασιλείαν τῶν οὐρανῶν. QDS § 31 (953).
- 33 Οὗτός ἐστι τῷ ὄντι βαλλάντιον μὴ παλαιούμενον, ἐφόδιον ζωῆς αἰδίου, θησαυρὸς ἀνέκ-
λειπτος ἐν οὐρανῷ. Strom iv vi 33 (578).
- 34 See on Mt vi 21.
- 35-37 Ἐπεγερτικῶς οὖν ἀπονυστακτέον. Ἔστωσαν γὰρ, φησὶν, ὑμῶν αἱ ὁσφύες¹ περιε-
ζωσμέναι καὶ οἱ λύχνοι καιόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσ-
δεχομένοις τὸν κύριον αὐτῶν πότε ἀναλύσει² ἐκ τῶν γάμων, ἵνα ἐλθόντος
καὶ κρούσαντος ἀνοίξωσιν εὐθέως αὐτῷ. μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς
ἐλθὼν ὁ κύριος ἐγρηγορότας εὔρη. Paed ii ix 79 (218).
- 48 Ὡς πλεῖον ἐδόθη, οὗτος καὶ ἀπαιτηθήσεται. Strom ii xxiii 147 (507).
- 49 Περὶ τοιαύτης δυνάμεως καὶ ὁ σωτὴρ λέγει· ἅ Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν. Ecl
Proph § 26 (996).
- 58 Ἡδὴ δὲ καὶ ὁ σωτὴρ αὐτὸς...τὸ μισεῖν καὶ τὸ λοιδορεῖν κεκάλυκεν καὶ, Μετὰ τοῦ ἀντιδίκου
βαδίζων φίλος αὐτοῦ πειράσθῃ ἀπαλλαγῇναι, φησὶν. Strom iii iv 36 (527).
- Τοῦτο τὸ σαρκίον ἀντίδικον ὁ σωτὴρ εἶπεν...καὶ ἀπηλλάχθαι ἅ αὐτοῦ παραίνει κατὰ τὴν
ὁδόν, μὴ τῇ φυλακῇ περιπέσωμεν καὶ τῇ κολάσει· ὁμοίως δὲ καὶ εὐνοεῖν αὐτῷ. Exe
ex Theod § 52 (981, 982).
- [QDS § 40 (958).]
- xiii 8 [Strom ii xviii 95 (479).]
- 19 See on Mt xiii 31.
- 20 f. See on Mt xiii 33.
- 32 Ὡσαύτως καὶ ἐπὶ τοῦ Ἡρώδου· Ὑπάγετε, εἶπατε τῇ ἀλώπεκι ταύτῃ· Ἴδού ἐκβάλλω
δαίμονια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον καὶ τῇ τρίτῃ ἅ τελει-
οῦμαι. Strom iv vi 31 (577).
- 34 See on Mt xxiii 37.
- iv 8, 10 Λέγει γοῦν πῇ μὲν· Ὅταν κληθῇς ἅ εἰς γάμους, μὴ κατάκεισο εἰς τὴν πρωτο-
κλισίαν, ἀλλ' ὅταν κληθῇς ἅ, εἰς τὸν ἔσχατον τόπον ἀνάπιπτε. Paed
ii i 4 (165).
- 11 = xviii 14. Ὁ γὰρ³ ταπεινῶν ἑαυτὸν ὑψωθήσεται, καὶ ὁ ὑψῶν ἑαυτὸν ταπεινω-
θήσεται. Paed iii xii 92 (306).
- Πᾶς ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. Strom ii xxii 132 (499).
- 12 f. Πῇ δέ· Ὅταν ποιῇς ἀριστον ἢ δεῖπνον· καὶ πάλιν· Ἄλλ' ὅταν ποιῇς δοχὴν,
κάλει τοὺς πτωχοὺς. Paed ii i 4 (165).

1 ὁσφύες F

2 ἀναλύση F*

3 γὰρ supra lin. manu Arethae P

Tisch. xii v. 32, l. 1 al mu]+Clem⁹⁵³ l. 4 Epiph³¹⁴ et³⁵⁵+Clem⁹⁵³ v. 36, l. 5 οτε] ποτε
v. 48, l. 9 καὶ πλεον] dele πλεον v. 49, l. 2 Clem^{eclog} 996] Clem^{eclog} 996 v. 58, l. 1 et.]+Theod
ap Clem⁹⁸¹ l. 4 B]+Theod ap Clem⁹⁸¹ xiv v. 11, l. 1 Clem³⁰⁸]+et⁴⁹⁹ sed hic ὑψωθήσεται
tantum

xii 32 Μὴ φοβεῖσθε. Almost all the Latin Versions have the plural nolite timere.

58 Clement's agreement with B Basil Comm in Es 459 (Migne xxx 305) Or Comm in
Matth xiv 9 (Lommatzsch iii 287) in omitting ἀπ' before αὐτοῦ in (981) is of
importance. The peculiar form of the quotation in (527) also supports the
omission. εὐνοεῖν αὐτῷ in (981) is of course from Mt v 25.

xiv 11 Order of clauses is inverted in (306).

- xiv 15 Μακάριος δς φάγεται ἄρτον¹ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. *Paed* II i 5 (166).
- 16 "Ανθρωπὸς τις ἐποίησε δεῖπνον μέγα² καὶ ἐκάλεσεν πολλοὺς. *Paed* II i 4 (165).
- 20 Ὁ δὲ εἰπὼν Γυναῖκα ἔγημα καὶ οὐ δύναμαι ἐλθεῖν εἰς τὸ δεῖπνον τὸ θεῖον, ὑπόδειγμα ᾗν... *Strom* III xii 90 (552).
- 26 Ὅς δ' ἂν μὴ μισήσῃ, φασὶ³, καὶ πατέρα καὶ μητέρα καὶ γυναῖκα καὶ τέκνα ἐμὸς εἶναι μαθητῆς οὐ δύναται. *Strom* III xv 97 (555).
- "Ὅς οὐ μισεῖ καὶ πατέρα καὶ μητέρα καὶ παῖδας, προσέτι δὲ καὶ τὴν αὐτοῦ ψυχὴν, ἐμὸς μαθητῆς εἶναι οὐ δύναται. *QDS* § 22 (948).
- [*QDS* § 24 (949).]
- 26 f. Οἷτος οἶδεν ἀκριβῶς τὸ εἰρημένον Ἐὰν μὴ μισήσῃτε τὸν πατέρα καὶ τὴν μητέρα, προσέτι δὲ καὶ τὴν ἰδίαν ψυχὴν, καὶ ἐὰν μὴ τὸ σημεῖον βαστάσῃτε. *Strom* VII xii 79 (880).
- See also on Mt x 38.
- 33 [*QDS* § 14 (943).]
- xv 4 See on Mt xviii 12 f.
- 7, 10 Μεγάλη γὰρ χαρὰ παρὰ τῷ πατρὶ ἐνὸς ἀμαρτωλοῦ σωθέντος, ὁ κύριός φησι. *Strom* II xv 69 (465).
- Μεγάλην γὰρ φησι καὶ ἀνυπέμβλητον εἶναι χαρὰν καὶ ἑορτὴν ἐν οὐρανοῖς τῷ πατρὶ καὶ τοῖς ἀγγέλοις ἐνὸς ἀμαρτωλοῦ ἐπιστρέψαντος καὶ μετανοήσαντος. *QDS* § 39 (957).
- 11 ff. [*Paed* II i 9 (169).]
- 17 [*Strom* IV vi 30 (576).]
- 30 Πάλιν τῷ ἐξ ἀποδημίας ἐλθόντι καὶ κατεδηδοκίτι τὰ ὑπάρχοντα, ὃ τὸν σιτευτὸν ἔθυσεν μόσχον, τὴν κλῆσιν λέγει. *Exe ex Theod* § 9 (969).
- xvi 9 Ποιήσατε αὐτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. *QDS* § 13 (942).
- Ποιήσατε αὐτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃτε δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. *QDS* § 31 (953).]
- [*QDS* § 32 (954).]
- 13 See on Mt vi 24.
- 16 See on Mt xi 13 [*Paed* III vii 39 (277).]

1 ἄρτον P ἄριστον F

2 μέγα P μέγαν F

3 Legendum uidetur φησὶ

TISCH. XIV v. 15, l. 11 aeth]+Clem¹⁶⁶ cod op l. 13 *dele* Clem¹⁶⁶ v. 16, l. 5 al plu]+Clem¹⁶⁵ cod op
 l. 7 *dele* Clem¹⁶⁵ v. 26, l. 4 e]+Clem⁵⁵⁵. 880. 948 l. 12 *animam*]+Clem⁹⁴⁸ l. 13 *dele* (vide
 et. Clem⁹³⁸) l. 14 *meus*]+vide Clem⁹⁴⁸ infra ll. 18, 19 Clem⁹³⁸] Clem⁹⁴⁸ l. 20 *ψυχ.*
 αὐτου,] αὐτου *ψυχ.* xv v. 30, l. 5 ad fin]+Clem⁹⁶⁹ XVI v. 9, l. 5 Clem⁹³³] Clem⁹⁴² et⁹⁵³
 l. 6 *dele* Clem⁹⁴³ l. 8 Clem⁹³³ et⁹⁴³] Clem⁹⁴² et⁹⁵³ l. 13 al]+Clem⁹⁴² p. 623, l. 5 Clem⁹³³ et⁹⁴³] Clem⁹⁵³ l. 10 Clem⁹³³ et⁹⁴³] Clem⁹⁴² et⁹⁵³

xiv 20 Note agreement of Clement with 157 a b (not c) e i q in omitting διὰ τοῦτο after καί.
 Syr. sin-crt omit καὶ διὰ τοῦτο.

26 f. Cp. Irenaeus 17 (vol. i, p. 29 ed Harvey) (Valentiniani) μαθητῆς ἐμὸς οὐ δύναται γενέσθαι. With (880) ἐὰν μὴ τὸ σημ. βαστ. cp. continuation of same passage τὸ σημεῖον δὲ βαστάσαι τὸν θάνατόν ἐστιν περιφέρειν ἐτι ζῶντα πᾶσιν ἀποταξάμενον and *QDS* § 8 and also Barn xii 5 δν δόξουσιν ἀπολωλέκεναι ἐν σημείω.

xv 11 ff. On the *Fragm ex Macar Chrysoceph* quoted by Resch *ad loc.* see Zahn *Forsch* iii 64.

30 The similarity of Clement's quotation to the form this verse takes in D is curious, but may be accidental.

xvi 17 See on Mt v 18.

18 See on Mt v 32.

19-23¹ Ἀνθρωπος ἁ γούνην ὁ κύριος διηγούμενος λέγει, πλούσιος σφόδρα, ὃς ἐνεδιδύσκειτο πορφύραν καὶ βύσσον ἁ εὐφραινόμενος καθ' ἡμέραν λαμπρῶς· οὗτος ὁ χόρτος ἦν· πτωχὸς δὲ τις ἁ ὀνόματι¹ Λάξαρ² ἁ ἐβέβλητο εἰς τὸν πυλῶνα τοῦ πλουσίου εἰλκωμένος², ἁ ἐπιθυμῶν χορτασθῆναι ἐκ τῶν πιπτόντων ἁ τῆς τραπέζης τοῦ πλουσίου· οὗτος ἐστὶν ἡ πόα. ἀλλ' ὁ μὲν ἐκολάζετο ἐν Αἰδοῦ, ὁ πλούσιος, μετέχων τοῦ πυρὸς, ὁ δὲ ἀνέθαλλεν ἐν κόλποις τοῦ πατρὸς. Paed II x 105 (232, 233).

19 [Paed III vi 34 (274).]

24 [Exc ex Theod § 14 (972).]

xvii 2 See on Mt xviii 6.

3 f. Ἐτι περὶ ἀνεξικακίας· Ἐὰν ἀμάρτη ἁ, φησὶν, ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ· ἁ ἐὰν ἐπτάκις τῆς ἡμέρας ἀμάρτη εἰς σὲ καὶ τὸ ἐπτάκις ἁ ἐπιστρέφῃ πρὸς σὲ λέγων· Μετανοῶ, ἄφες αὐτῷ. Paed III xii 91 (306).

[QDS § 39 (957).]

6 [Strom v i 2 (644).]

26 f. See on Mt xxiv 37 ff.

28 ... ἁ καὶ ὡς ἦν ἐν ταῖς ἡμέραις Λῶτ, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Strom III vi 49 (533).

31 f. ... μὴ ἐπιστρέψῃς εἰς τὰ ὀπίσω καθάπερ ἡ Λῶτ γυνή. Strom VII xvi 93 (889).

xviii 8 ... ἐπιφέρει· ἁ Ἄρα ἐλθὼν ὁ υἱὸς τοῦ ἀνθρώπου εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς; Strom III vi 49 (533).

14 See on xiv 11.

15 f. Cp. Mt xix 13 f.

18, 20 See on x 25 f.

19 See on Mt xix 17.

20 See on Mc x 19.

22 See on Mt xix 21 and Mc x 21.

25 See on Mc x 25.

27 See on Mc x 27.

29 See on Mc x 29.

xix 9 Σήμερον σωτηρία ἁ τῷ οἴκῳ τούτῳ. QDS § 13 (942).

8, 10 Ζακχαῖον τοῖνον, οἱ δὲ Ματθίαν φασὶν³, ἀρχιτελώνων ἀκηκόατα τοῦ κυρίου καταξιώσαντος πρὸς αὐτὸν γενέσθαι, Ἰδοὺ τὰ ἡμίση τῶν ὑπαρχόντων μου ἁ δίδωμι ἐλεημοσύνην, φάναι, κύριε⁴, καὶ εἴ τι νός τι ἐσυκοφάντησα, τετραπλοῦν ἀποδίδωμι. ἐφ' οὗ καὶ ὁ σωτὴρ εἶπεν· Ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν σήμερον τὸ ἀπολωλὸς εὕρεν. Strom IV vi 35 (579).

10 [=Mt] xviii 11 ... τὸ ἀπολωλὸς ἐπιζητῶν τε καὶ εὐρίσκων νόμῳ καὶ λόγῳ. Strom I xxvi 169 (421).

[Strom III xiv 94 (554).]

1 ὀνόματι F ὄνομα P 2 εἰλκωμένος P* ἡλκωμένος FP** 3 φησὶν L 4 κύριε]+ελεημο L

Tisch. XIX v. 9, l. 3 et.] + Clem⁹⁴² v. 10, l. 1 Clem⁵⁷⁹] Clem⁴²¹ et⁵⁷⁹

xvii 4 καὶ το ἐπτακίς D: ep. syr. sin (not crt) and these seven times.

xix 12 ff. See on Mt xxv 14—30.

26 = Mc iv 24 f. ...καὶ τῷ ἔχοντι δὲ προστεθήσεται. *Strom* i i 14 (324).

Εἰρήται γάρ· Τῷ ἔχοντι προσπεθήσεται. *Strom* vii x 55 (865).

38 See on ii 14.

xx 25 See on Mt xxii 21.

34 Ἐν γὰρ τῷ αἰῶνι τούτῳ γαμοῦσι καὶ γαμίσκονται. *Paed* ii x 100 (230).

Τὸ δέ· Οἱ υἱοὶ τοῦ αἰῶνος τούτου· οὐ πρὸς ἀντιδιαστολὴν τῶν ἄλλου τινὸς αἰῶνος υἱῶν εἴρηκεν, ἀλλ' ἐπ' ἰσῆς τῷ· Οἱ ἐν τούτῳ γενόμενοι τῷ αἰῶνι διὰ τὴν γένεσιν υἱοὶ ὄντες γεννῶσι καὶ γεννῶνται. *Strom* iii xii 87 (551).

34 f. Ἐν γὰρ τῷ αἰῶνι τούτῳ, φησὶν, γαμοῦσι καὶ γαμίσκονται, ... ἐν ἐκείνῳ δὲ οὐκέτι. *Paed* i iv 10 (103).

35 = Mt xxii 30 Ὅμοιως δὲ κάκεινο κομίζουσι τὸ ῥητόν· Οἱ υἱοὶ τοῦ αἰῶνος ἐκείνου, τὸ περὶ νεκρῶν ἀναστάσεως¹, οὔτε γαμοῦσιν οὔτε γαμίζονται. *Strom* iii xii 87 (551).

Οὔτε γαμοῦσιν οὔτε γαμίσκονται ἔτι. *Strom* vi xvi 140 (811).

See also on Mt xxii 30.

xxi 1—4 See on Mc xii 41—44.

23 See on Mt xxiv 19.

xxii 9 See on Mt xxvi 17.

19 See on Mt xxvi 26.

31 f. Ἀλλὰ καὶ αὐτὸς ὁ κύριος, Ἐξηγήσατο ὑμᾶς ὁ Σατανᾶς, λέγει, σινιάσαι, ἐγὼ δὲ παρητησάμην. *Strom* iv ix 74 (597).

48 Καὶ αὐτὸς οὗτος ὁ Ἰούδας φιλήματι προῦδωκε τὸν διδάσκαλον. *Paed* ii viii 62 (206).

66 f., 70 See on Mt xxvi 63 f.

xxiii 34 Οὐχὶ δὲ καὶ οἱ Ὀρθοδόξασται καλοῦμενοι ἔργοις προσφέρονται καλοῖς οὐκ εἰδότες ἃ ποιοῦσιν; *Strom* i x 45 (343).

46 Πάτερ, φησὶ, παρατίθεμαί σοι εἰς χεῖρας τὸ πνεῦμά μου. *Exc ex Theod* § 1 (966).

[*Exc ex Theod* § 62 (984).]

xxiv 34 Οὕτω καὶ τὸ Ζῆ κύριος, καὶ τὸ Ἀνέστη κύριος². *Ecl Proph* § 42 (1000).

41 ff. Ἐχετέ τι βρώσιμον ἐνθάδε; εἶπεν ὁ κύριος πρὸς τοὺς μαθητὰς μετὰ τὴν ἀνάστασιν· οἱ δὲ ἄτε ὑπ' αὐτοῦ εὐτέλειαν ἀσκεῖν δεδιδαγμένοι ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος **Λ**, καὶ φαγὼν ἐνώπιον αὐτῶν εἶπεν αὐτοῖς, φησὶν ὁ Λουκᾶς, ὅσα εἶπεν. *Paed* ii i 15 (174).

¹ τὸ π. νεκρ. ἀν.] haec uerba post τὸ ῥητόν ponenda esse putat Syll., et recte ut mihi uidetur
² καὶ τὸ ἀν. κύριος] sic L et v: Klotz et Dind. om

TISCH. XIX v. 26, l. 6 *adicietur*]+Clem⁹²⁴ et⁸⁶⁵ τῷ ἔχοντι (δε) προστεθήσεται cf et Mc 4, 25
XXIII v. 46, l. 6 *εμαθον*)]+Theod ap Clem⁹⁶⁰ XXIV v. 43, l. 5 *dixit*)]+Clem¹⁷⁴ καὶ φαγὼν
ἐνώπιον αὐτῶν εἶπεν αὐτοῖς v. 44, l. 1 δε]+(om δε Clem¹⁷⁴) l. 3 e]+Clem¹⁷⁴

xix 26 *d quoniam omni habenti adicietur* (D *προσπιθεται*). Mc iv 25 D 271 οὐ γὰρ ἂν ἔχει προστεθήσεται αὐτῷ (*d qui enim habet adicietur illi*). It is evident that the reading arises from confusion of two such verses as Mc iv 24, 25. Clement may have made this confusion independently, but it is probable that he was acquainted with the Greek text of Lc xix 26 underlying *d*.

xxiv 43 Clement is the only Greek authority known for the text which evidently underlies *b ff*² *q et manducans coram ipsis (et) dixit ad eos*. According to Bianchini and Belsheim *ff*² as well as *b* omits the *et*.

ST JOHN.

i 1 Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν καὶ θεὸς ἦν ὁ λόγος... ἐν ἀρχῇ ὁ λόγος ἦν... ἦν γὰρ ἐν θεῷ... τοῦ ἐν ἀρχῇ ὄντος καὶ προύontos λόγου... ὁ λόγος, ὃς¹ ἦν πρὸς τὸν θεόν, διδάσκαλος ἐπεφάνη, ᾧ τὰ πάντα δεδημιούργηται. *Protr* i 6, 7 (6, 7).

Ἄ ὁ λόγος ἦν ἐν τῷ θεῷ. *Protr* x 110 (86).

...λόγος θεὸς ὁ ἐν τῷ πατρὶ. *Paed* i ii 4 (99).

Οὐδὲν ἄρα μισεῖται ὑπὸ τοῦ θεοῦ, ἀλλ' οὐδὲ ὑπὸ τοῦ λόγου· ἐν² γὰρ ἄμφω, ὁ θεὸς, ὅτι εἶπεν· Ἐν ἀρχῇ ὁ λόγος ἦν ἐν τῷ θεῷ καὶ θεὸς ἦν ὁ λόγος. *Paed* i viii 62 (135).

Καὶ ἴνα τις πιστεύσῃ τῷ υἱῷ, γινῶναι δεῖ τὸν πατέρα πρὸς ὃν καὶ ὁ υἱός. *Strom* vi i 1 (643).

Τό· Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος, οἱ ἀπὸ Οὐαλεντίνου οὕτως ἐκδέχονται. *Exc ex Theod* § 6 (968).

Διὰ τοῦτο· Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν· ὃ γέγονεν ἐν αὐτῷ ζωὴ ἐστίν. *Exc ex Theod* § 19 (973).

In principio erat uerbum. *Adumbr in* 1 Jn i 1; *Zahn Forsch* iii 87 (1009).

3 ...ὃς χωρὶς ἐγένετο οὐδὲ³ ἔν. *Paed* i vii 60 (134).

Πάντα γὰρ δι' αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἔν. *Paed* i xi 97 (156).

...πανταχοῦ δὲ τὸν λόγον (sc αἰδεῖσθαι χρῆ), ὃς ἐστὶ πανταχοῦ, καὶ ἐγένετο ἄνευ αὐτοῦ οὐδὲ ἔν. *Paed* iii v 33 (273).

Καὶ οὐδὲν χωρὶς αὐτοῦ ἐγένετο, φησί, τοῦ λόγου τοῦ θεοῦ. *Strom* i ix 45 (343).

...δι' οὗ τὰ πάντα ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἔν. *Strom* vi vii 58 (769); xvi 141 (812); xvii 153 (820).

...πάντα δι' αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἔν. *Strom* vi xi 95 (787); xv 125 (803).

Τὸ δέ· Ἡ ἡμέρᾳ ἐποίησεν ὁ θεός (Gen ii 4), τουτέστιν ἐν ᾗ καὶ δι' ἧς τὰ πάντα ἐποίησεν, ἧς καὶ χωρὶς ἐγένετο οὐδὲ ἔν, τὴν δι' υἱοῦ ἐνέργειαν δηλοῖ. *Strom* vi xvi 145 (815).

1 Una littera inter o et c erasa est in P (sine acc.) M (hiat P)

2 ἐν M et F* ut uid. ἐν F** (hiat P)

3 οὐδε

TISCH. I vv. 1—2, l. 5 et^{int} 1000] et^{int} 1009

l. 6 Clem⁹⁵⁸] Clem⁹⁶⁸

l. 7 et⁹⁶³] et⁹⁷³

i 1 ἐν τῷ θεῷ occurring in loose citations and allusions for πρὸς τὸν θεόν is due to the influence of Jn x 38 and similar passages.

...δι' οὗ τὰ πάντα ἐγένετο καὶ χωρὶς οὗ γέγονεν¹ οὐδέν. *Strom* vii iii 17 (838).

Πάντα δι' αὐτοῦ ἐγένετο. *Exc ex Theod* § 8 (969).

Πάντα γὰρ δι' αὐτοῦ γέγονεν καὶ χωρὶς αὐτοῦ γέγονεν οὐδέν. *Exc ex Theod* § 45 (980).

i 4 Σωτηρία τοίνυν τὸ ἐπεσθαι Χριστῷ· Ὁ γὰρ γέγονεν ἐν αὐτῷ ζωὴ ἐστιν. *Paed* i vi 27 (114).

...ὁ δὲ τοιοῦτος ζῇ· Ὁ γὰρ γέγονεν ἐν αὐτῷ ζωὴ ἦν. *Paed* i ix 79 (218).

[Οἱ ἀπὸ Οὐαλεντίνου...λέγουσι·] Ὁ γέγονεν ἐν αὐτῷ τῷ λόγῳ ζωὴ ἦν ἡ σύζυγος. *Exc ex Theod* § 6 (968).

Ὁ γέγονεν ἐν αὐτῷ ζωὴ ἐστιν· ζωὴ δὲ ὁ κύριος. *Exc ex Theod* § 19 (973).

Nam et in euangelio sic dicit: Et quod factum est in ipso uita erat, et uita erat lux hominum. *Adumbr* in 1 Jn i 2; *Zahn Forsch* iii 87 (1009).

Τὸ φῶς ἐκεῖνο ζωὴ ἐστιν αἰδιος, καὶ ὅσα μετέληφεν αὐτοῦ ζῇ. *Protr* xi 114 (88).

Ὁ τοίνυν ἀρνούμενος τὸν σωτῆρα ἀρνεῖται τὴν ζωὴν, ὅτι· Ἄ Ζωὴ ἦν τὸ φῶς. *Strom* iv vii 42 (582).

5 Ἄλλ' οὐδέπω, φασίν, ἀπέληφεν (sc ὁ ἄνθρωπος) τὴν τελείαν δωρεάν· σύμφημι κἀγὼ· πλὴν ἐν φωτὶ ἐστιν καὶ τὸ σκότος αὐτὸν οὐ καταλαμβάνει. *Paed* i vi 28 (115).

Ὁ δὲ τὸ φῶς ἔχων ἐγρήγορεν καὶ ἡ σκοτία αὐτὸν οὐ καταλαμβάνει· οὐδὲ μὴν ὕπνος, ἐπεὶ μὴ σκότος. *Paed* ii ix 79 (218).

Μηδαμῶς τοίνυν ἐπικαλυπτώμεθα τὸ σκότος, τὸ γὰρ φῶς ἐνοικον ἡμῖν. Καὶ ἡ σκοτία, φησὶν, αὐτὸ οὐ καταλαμβάνει, καταναγάζεται δὲ αὐτῇ² ἡ νύξ τῷ σῶφρονι λογισμῷ. *Paed* ii x 99 (229, 230).

...οὗτός (sc. ὁ ἐν ταυτοῦτητι μονογενής) ἐστι τὸ φῶς τῆς ἐκκλησίας τῆς πρότερον ἐν σκότῳ καὶ ἐν ἀγνοίᾳ οὐσης. Καὶ ἡ σκοτία αὐτὸν οὐ κατέλαβεν, οἱ ἀποστατήσαντες καὶ οἱ λοιποὶ τῶν ἀνθρώπων οὐκ ἔγνωσαν αὐτὸν, καὶ ὁ θάνατος οὐ κατέσχευεν αὐτόν. *Exc ex Theod* § 8 (969).

1 γέγονεν (acc.) L

2 αὐτῇ Sylburgius: αὐτὸ edd.

TISCH. i v. 3, p. 742, l. 4 Clem⁹⁶⁸ et⁹⁶³] Clem⁹⁶⁸ et⁹⁷³ l. 5 et²¹⁸] + et int¹⁰⁰⁹ v. 4, l. 4 Clem⁹⁶³] Clem⁹⁷³ l. 6 Clem⁹⁵⁹] Clem⁹⁶⁸ l. 7 Clem²¹⁸] + et int¹⁰⁰⁹ v. 5, l. 2 Clem⁹⁵⁹] Clem⁹⁶⁹ et Clem¹¹⁵. 218

i 3 For γέγονεν cp. Tatian *ad Graecos* § 19 (p. 88 ed Otto): it is strange that in both instances in Clement it is combined with οὐδέν. δι' οὗ τὰ πάντα (4 times) is perhaps due to a reminiscence of 1 Cor viii 6. It is clear that Clement punctuated after ἐν, a conclusion which is entirely confirmed by the quotations of the next verse.

4 In (114) and (218) the γὰρ before γέγονεν is perhaps due to the context, but cp. (1009) *et quod factum est*: syr.crt δ δὲ γέγονεν: b Or int iii 552 *quod autem factum est*: Hippolytus *Philosophumena* v 8 (p. 107 ed Miller) δ δὲ γέγονεν: Irenaeus 41 (vol. i, p. 77 ed Harvey) ἀλλὰ δ γέγονεν: Origen in his *Comm in Joh* quotes the clause 11 times, introducing a particle four times: Resch quotes "Das zweite koptisch-gnostische Werk ed. Schmidt (T. u. U. viii) S. 545" καὶ δ γέγονεν ἐν αὐτῷ, ζωὴ ἐστιν.

To Tischendorf's authorities for ἐστίν after ζωὴ add *for*.

5 It is clear that Clement read αὐτόν not αὐτό: this reading is found in H 13 and four other cursives. *e* has *et tenebrae eum non conprae* | *Eum non conpraeherunt*: the reading of the archetype of *e* is thus doubly certain. In (229) the text is not certain; I am inclined to think that an ancestor of P had αὐτὸν οὐ καταλ. with

- i 9 *Ἦν γὰρ τὸ φῶς τὸ ἀληθινόν. *Strom* II v 21 (439).
 .. περὶ οὗ ὁ ἀπόστολος λέγει· Ὁ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν
 κόσμον τὸν τοῦ διαφόρου σπέρματος· ὅτε γὰρ ἐφωτίσθη ὁ ἄνθρωπος, τότε εἰς τὸν
 κόσμον ἦλθεν, τουτέστιν ἑαυτὸν ἐκόσμησεν, χωρίσας¹ αὐτοῦ τὰ ἐπισκοτοῦντα καὶ
 συναναμειγμένα αὐτῷ πάθη. *Exc ex Theod* § 41 (979).
 [Protr ix 84 (70); 88 (72); *Strom* II xv 66 (463).]
- 11 Εἰς τὰ ἴδια, φησὶν, ἦλθεν ὁ υἱὸς τοῦ θεοῦ καὶ οἱ ἴδιοι αὐτὸν οὐκ ἐδέξαντο. *Strom*
 VII xiii 83 (882).
- 12 ...τοὺς...εἰληφότας ἐξουσίαν τέκνα θεοῦ γενέσθαι. *Strom* IV vi 26 (575).
- 13 Δεῖ γὰρ οὐ τὰ εἰδῶλα μόνον καταλιπεῖν ἂ πρότερον ἐξεθείαζεν², ἀλλὰ καὶ τὰ ἔργα τοῦ
 προτέρου βίου, τὸν οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς Α ἔν πνεύματι δὲ
 ἀναγεννώμενον. *Strom* II xiii 58 (460).
- 14 ...καὶ γὰρ ὁ λόγος αὐτὸς ἐναργῶς³ σὰρξ γενόμενος... *Paed* I iii 9 (103).
 Προελθὼν δὲ ὁ λόγος δημιουργίας αἴτιος, ἔπειτα καὶ ἑαυτὸν γεννᾷ, ὅταν ὁ λόγος σὰρξ
 γένηται, ἵνα καὶ θεαθῇ. *Strom* V iii 16 (654).
 Ἐν τούτῳ (sc τῷ παραδείσῳ) καὶ ὁ λόγος ἡνθησέν τε καὶ ἐκαρποφόρησεν σὰρξ γενόμενος.
Strom V xi 72 (690).
 Καὶ ὁ λόγος σὰρξ ἐγένετο. *Exc ex Theod* § 19 (973).
 ...ὁ δὲ ἐνταῦθα ὁφθαλμοὶ οὐκ ἐκτείνονται, ἀλλ' ὡς μονογενὴς πρὸς τοῦ ἀποστόλου προσαγο-
 ρεῖται· Δόξαν ὡς μονογενοῦς. (Valentinians) *Exc ex Theod* § 7 (968).
- 16 Ἐπὶ μὲν γὰρ τῶν προφητῶν, Πάντες, φησὶν, ἐκ τοῦ πληρώματος αὐτοῦ ἐλάβομεν, δηλονότι
 τοῦ Χριστοῦ. *Strom* I xvii 87 (370).
- 17 Διὸ καὶ φησιν ἡ γραφή· Ὁ νόμος διὰ Μωσέως ἐδόθη, οὐχὶ ὑπὸ Μωσέως, ... ἡ δὲ
 αἰδώς⁴ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ὁρᾶτε τὰς λέξεις⁵
 τῆς γραφῆς· ἐπὶ μὲν τοῦ νόμου ἐδόθη φησὶ μόνον, ἡ δὲ ἀλήθεια χάρις οὖσα τοῦ
 πατρὸς ἔργον ἐστίν⁶ τοῦ λόγου αἰώνιον καὶ οὐκ ἐκτείνονται λέγεται, ἀλλὰ διὰ
 Ἰησοῦ Α γίνεσθαι, οὐ χωρὶς ἐγένετο οὐδὲ ἔν. *Paed* I vii 60 (134).
 Ὅθεν ὁ νόμος εἰκότως εἴρηται διὰ Μωσέως δεδῶσθαι. *Strom* I xxvi 167 (420).
 ...ὅτι δὴ κατὰ τὸν ἀπόστολον· Ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ⁷ ἀλήθεια
 διὰ Ἰησοῦ Χριστοῦ. Α QDS § 8 (939).
 [*Strom* I xxvi 169 (422); *ibid* 170 (422).]

1 c ex h factum pr. m. L 2 ἐξεθείαζεν L 3 ἐνεργος M (hiat P) 4 ἡ δὲ ἡ αἰδώς M
 (hiat P): forsitan legendum ἡ δὲ χάρις ἡ αἰδώς 5 ei super rasuram habet M 6 ἐστὶ M
 7 ἡ supra lin. pr. man. S

the correction αὐτὸ in the margin, and that this was copied in by mistake before
 the νύξ: if so, αὐτὸ should be struck out, not altered to αὐτῇ with Sylburg. In
 (115) and (218) the interpretation supports the masculine: "the light shines in
 the darkened soul of man, and the darkness does not overcome him." In (969)
 αὐτὸν is referred to Christ, and both interpretations of κατέλαβεν appear to be
 recognised. For καταλαμβάνει cp. Tatian *ad Graecos* § 13 (p. 60 ed Otto) ἡ
 σκοτία τὸ φῶς οὐ καταλαμβάνει.

i 9 In (979) the interpretation shows clearly that ἐρχόμενον is taken to agree with
 ἄνθρωπον.

13 The context shows that Clement took this text to refer to a Christian and not to
 Christ, so he lends no support to the Latin reading *qui...natus est*. The omis-
 sion of οὐδὲ ἐκ θελήματος ἀνδρός may quite easily be accidental, but this agreement
 with B* is worthy of notice.

i 18 ...ὁ τὸν κόλπον τοῦ πατρὸς ἐξηγούμενος υἱὸς μονογενής. *Strom* i xxvi 169 (422).

Καὶ Ἰωάννης ὁ ἀπόστολος· Θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς θεὸς ὃς ὦν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο. *Strom* v xii 81 (695).

Ἀρχὴν μὲν γὰρ τὸν μονογενῆ λέγουσιν (sc οἱ ἀπὸ Οὐαλεντίνου), ὃν καὶ θεὸν προσαγορεύσθαι, ὡς καὶ ἐν τοῖς ἐξῆς ἀντικρυσ θεὸν αὐτὸν δηλοῖ λέγων· Ὁ μονογενὴς θεὸς ὃς ὦν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο. *Exc ex Theod* § 6 (968).

Καὶ ὁ μὲν μέναις μονογενὴς υἱὸς εἰς τὸν κόλπον τοῦ πατρὸς τὴν ἐνθύμησιν διὰ τῆς γνώσεως ἐξηγείται τοῖς αἰῶσιν, θεὸς ἂν καὶ ὑπὸ τοῦ κόλπου αὐτοῦ προβληθείς· ὁ δὲ ἐνταῦθα ὀφθεῖς κτέ. *Exc ex Theod* § 7 (968).

Ἡμεῖς δὲ τὸν ἐν ταυτότητι λόγον θεὸν ἐν θεῷ φαμέν, ὃς καὶ εἰς τὸν κόλπον τοῦ πατρὸς εἶναι λέγεται, ἀδιάστατος, ἀμέριστος, εἰς θεὸς...οὗτος τὸν κόλπον τοῦ πατρὸς ἐξηγήσατο ὁ σωτήρ. *Exc ex Theod* § 8 (969).

...καὶ τότε ἐποπτεύσεις τὸν κόλπον τοῦ πατρὸς, ὃν ὁ μονογενὴς θεὸς μόνος ἐξηγήσατο. *QDS* § 37 (956).

[*Paed* i iii 8 (102); and see on vi 46.]

20 ff. Πυθώμεθα τοῖνυν αὐτοῦ· τίς πόθεν εἰς ἀνδρῶν; Ἡλίας μὲν οὐκ ἔρεϊ, Χριστὸς δὲ εἶναι ἀρνήσεται· φωνὴ δὲ ὁμολογήσει ἐν ἐρήμῳ βοῶσα. τίς οὖν ἔστιν Ἰωάννης; ὡς τύπῳ λαβεῖν, ἐξέστω εἰπεῖν, φωνὴ τοῦ λόγου προτρεπτικὴ ἐν ἐρήμῳ βοῶσα. Τί βοᾷς, ὦ φωνή; εἰπέ καὶ ἡμῖν. Εὐθείας ποιεῖτε τὰς ὁδοὺς κυρίου. *Protr* i 9 (8).

TISCH. i v 18, l. 4 Clem⁹⁶⁸ Clem⁹⁶⁸ et⁹⁴⁶ et⁹⁶⁶ l. 13 enarrat⁹⁷¹)] + Clem⁴²² et⁹⁶⁸ alludens p. 745, l. 9 a fin Clem⁹⁶⁸ Clem⁹⁶⁸ l. 7 a fin Clem⁶⁹⁵ + et⁹⁶⁶

i 18 The evidence is clear: Clement's usual reading was ὁ μονογενὴς θεός (so *℣*^c 33 cop): but he knew the variant ὁ μονογενὴς υἱός, though it occurs only in allusions, never in a direct citation.

The following summary of Clement's readings in i 1—18 may be useful.

1 πρὸς τὸν θεόν] ἐν τῷ θεῷ once in full quotation (πρὸς τ. θ. three times), three times in possible references (πρὸς τ. θ. twice).

3 ἐγένετο primo loco] γέγονεν $\frac{1}{2}$ cf. *Lit facta sunt*.

ἐγένετο sec loco] γέγονεν $\frac{1}{2}$, cf. *Tat*¹⁹.

χωρὶς] ἀνευ $\frac{1}{2}$.

οὐδὲ ἐν nine times, οὐδὲν three times.

Punctuate after οὐδέν. Quotations end here 12 times: quotations begin ὁ γέγονεν four times.

4 + γὰρ after ὁ $\frac{2}{3}$ (perhaps due to context).

ἦν] ἐστὶ $\frac{2}{3}$.

5 αὐτὸ] αὐτὸν $\frac{2}{3}$: in (229) αὐτό is suspicious.

κατέλαβεν] καταλαμβάνει $\frac{2}{3}$.

9 ἐρχόμενον taken as masc. in the only citation.

11 παρέλαβον] ἐδέξαντο in the only citation.

13 omit οὐδὲ ἐκ θεῶ. ἀνδρός in the only citation.

οἱ...ἐγεννήθησαν] sense supports the plural reading.

ἐκ θεοῦ] ἐν πνεύματι.

16 πάντες before ἐκ: om ἡμεῖς in only citation.

17 + δὲ αἰδῖος before χάρις $\frac{1}{2}$: see remarks on passage.

18 ὁ μονογενὴς θεός twice in direct citations, once in allusion.

ὁ μονογενὴς λόγος once in allusion.

[ὁ] μονογενὴς υἱός once in allusion.

[ὁ] υἱός μονογενὴς once in allusion.

20 ff. I can find no other trace of the reading βοῶσα. With εἰπέ καὶ ἡμῖν cp. perhaps the readings of syr.crt a b c e ff² l.

- i 27 = Mc i 7 = Lc iii 16 Τῆς λιτῆς ὑποδέσεως ἀπόχρη μάρτυς Ἰωάννης, οὐκ ἄξιός ἐστι
ὁμολογῶν τὸν ἱμάντα τῶν ὑποδημάτων λύνει τοῦ κυρίου. *Paed* ii xi 117 (241).
Οὐκ εἰμι, φησὶν, ἄξιός τὸν ἱμάντα τοῦ ὑποδήματος λῦσαι κυρίου. *Strom* v viii 55 (679).
29 Ἰδοὺ ὁ ἄμνός τοῦ θεοῦ. *Paed* i v 24 (112).
48 Οἱ τῷ ὄντι Ἰσραηλῖται οἱ καθαροὶ τὴν καρδίαν, ἐν οἷς δόλος οὐδεὶς. *Strom* vi xiv 108
(794).
ii 16 Πάλιν ὅταν λέγῃ· Ἐξέλθετε ἐκ τοῦ οἴκου τοῦ πατρὸς μου, τοῖς κλητοῖς λέγει. *Exe ex*
Theod § 9 (969).
ii 19–21 Ἐπὶ δὲ τοῦ σώματος.....ὁ κύριος, Λύσατε, εἶπε, τὸν ναὸν τοῦτον καὶ ἐν τρισὶν
ἡμέραις ἐγερῶ αὐτόν. εἶπον **A** οἱ Ἰουδαῖοι· Τεσσαράκοντα καὶ ἕξ ἔτεσιν
ὁ ναὸς οὗτος ᾠκοδομήθη, καὶ σὺ **A** τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ἐκεῖνος
δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. *Fragm* ἐκ τοῦ κατὰ Ἰουδαϊζόντων
seruatum ap Nicephorum; *Zahn Forsch* iii 37; *Dind.* iii 510.
iii 5 [*Ecl Proph* §§ 7, 8 (991).]
6 Καθάπερ τὸ γεννώμενον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, οὕτω τὸ ἐκ πνεύματος πνεῦμα. *Strom*
iii xii 84 (549).
Ὁ γὰρ πνεύματι ἀγίῳ γενόμενος πνευματικός. *Strom* i xxvi 169 (421).
8 Ὁ γὰρ θεὸς πνεῦμα ὅπου θέλει πνεῖ. *Exe ex Theod* § 17 (972).
18 ...ἐπεὶ· Ὁ **A** μὴ πιστεύων ἤδη κέκριται. *Strom* ii xv 69 (465).
...ἐπεὶ ὁ ἀπιστήσας κατὰ τὴν σωτήριον φωνὴν ἤδη κέκριται. *Strom* iv xxvi 169 (641).
19 ...ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ
σκοτός ἢ τὸ φῶς. *Protr* x 101 (80).
29 ...τοῦ νυμφίου δὲ φίλος, ἐστὼς ἔμπροσθεν τοῦ νυμφῶνος, ἀκούων τῆς φωνῆς τοῦ νυμφίου,
χαρᾷ χαίρει. τοῦτο αὐτοῦ τὸ πλήρωμα τῆς χαρᾶς καὶ τῆς ἀναπαύσεως. *Exe ex*
Theod § 65 (985).
30 Κάμῃ δέ¹ ἐλαττοῦσθαι, αὔξειν δὲ μόνον ἤδη λοιπὸν τὸν κυριακὸν λόγον.....ὁ προφῆτης
εἶρηκεν Ἰωάννης. *Strom* vi xi 94 (787).
31 [*Protr* iv 59 (52).]
36 ...διὰ τοῦτο φησιν· Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον. *Paed* i vi 29
(115).
Ἐμπαλιν δέ· Ὁ πιστεύων **A** ἔχει ζωὴν αἰώνιον. *Strom* v xiii 85 (697).
iv 6 Διὰ τοῦτο εἰσάγεται ἐν τῷ εὐαγγελίῳ κεκμηκὼς ὁ κάμων ὑπὲρ ἡμῶν. *Paed* i ix 85
(148).
7 Καὶ τὴν Σαμαρίτιν² ἥτει πιεῖν... *Paed* ii iii 38 (190).
24 ...ὥς ὁ κύριος ἐδίδαξε πνεύματι προσκυνεῖν. *Strom* i vi 34 (336).
32, 34 Ἐγὼ, φησὶν ὁ κύριος, βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε. ἐμὸν βρῶμά
ἐστίν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με. *Paed* i vi 45 (125).
v 17, 19 Ἐτι καὶ ὁ σωτὴρ σώζει αἰεὶ καὶ αἰεὶ³ ἐργάζεται ὡς βλέπει τὸν πατέρα. *Strom* i i 12
(323).

1 δὴ L* δέ L**

2 σαμαρίτιν P σαμαρεῖτιν F

3 αἰεὶ καὶ αἰεὶ L

TISCH. II v. 20, l. 3 arm]+Clem^{fragm}

l. 7 c]+Clem^{fragm}

III v. 18, l. 5 l]+Clem⁴⁶⁵

i 27 Variants not marked owing to the confusion of Gospels in this quotation.

ii 16 This is possibly a quotation from some apocryphal Gospel.

iii 29 With Clement's ἐστὼς ἔμπροσθεν τοῦ νυμφῶνος cp. **K** ο εστηκως αυτου και ακουων.

v 24 Ἀμὴν ἀμὴν λέγω ὑμῖν, φησὶν, ἃ ὁ τὸν λόγον¹ μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. *Paed i vi 27 (114).*

26 See on xvii 2.

39 Μαρτυροῦσιν δὲ περὶ κυρίου ὁ νόμος καὶ οἱ προφῆται. *Strom vii i 1 (829).*

vi 9 ff. = Mt xiv 17// ...καὶ κατέκλινεν τοὺς μαθητὰς ἐπὶ τῆς πύας χαμαί. *Paed ii iii 38 (190).* Ταύτη τοι μυστικώτατα πέντε ἄρτοι πρὸς τοῦ σωτῆρος κατακλῶνται καὶ πληθύνουσι τῷ ὀχλῷ τῶν ἀκρωμένων. *Strom v vi 33 (665).*

Τάχα πον καὶ ὁ κύριος τὸ πλῆθος ἐκεῖνο τῶν ἐπὶ τῆς πύας κατακλιθέντων κατανικρὺ τῆς Τιβεριάδος τοῖς ἰχθύσι τοῖς δυσι καὶ τοῖς πέντε² τοῖς κριθῖνοις διέθρεψεν ἄρτοις, αἰνισσόμενος κτέ. *Strom vi xi 94 (787).*

27 Ἐργάζεσθε, φησὶν ὁ κύριος, μὴ τὴν ἀπολλυμένην βρώσιν ἀλλὰ ἅ τὴν μένουσαν εἰς ζωὴν αἰώνιον. *Strom i i 7 (319).*

Διὸ φησιν Ἐργάζεσθε μὴ τὴν ἀπολλυμένην βρώσιν ἀλλὰ ἅ τὴν μένουσαν εἰς ζωὴν αἰώνιον. *Strom iii xii 87 (551).*

Ἐργάζεσθαι γὰρ τὴν βρώσιν τὴν εἰς αἰῶνα παραμένουσαν ὁ κύριος ἐνετείλατο. *Strom vi i 1 (736).*

[*Paed ii i 4 (165).*]

32 f. Οὐ γὰρ Μωσῆς, φησὶν, ἔδωκεν ὑμῖν³ τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν· ὁ γὰρ ἄρτος ἅ τοῦ θεοῦ ἐστὶν ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων καὶ ζωὴν διδοὺς τῷ κόσμῳ. *Paed i vi 46 (125).*

[*Exc ex Theod § 13 (971).*]

40 Τοῦτο γὰρ ἐστὶ τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων ἐπ' αὐτὸν ἔχῃ⁴ ζωὴν αἰώνιον, καὶ ἀναστήσῃ αὐτὸν ἅ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. *Paed i vi 28 (115).*

44 Εἰτ' οὖν ὁ πατήρ αὐτὸς ἔλκει πρὸς αὐτὸν πάντα τὸν καθαρῶς βεβιωκότα... *Strom v xiii 83 (696).*

[*Strom iv xxii 138 (627).*]

46 Cp. i 18 Ἐκλέγονται δὲ οἱ μᾶλλον πιστεύσαντες, πρὸς οὓς λέγει· Τὸν πατέρα μου οὐδεὶς ἔωρακεν εἰ μὴ ὁ υἱός. *Exc ex Theod § 9 (969).*

¹ τῶν λόγων F (hiat P)

² ἔχει F*M (hiat P)

³ ἡμῖν M*

⁴ sed η in v correctum prima forsitan manu

TISCH. v v. 24, l. 1 λόγον] + et Clem¹¹⁴ cod ■

Clem¹¹⁴] Clem¹¹⁴ cod ■

v 24 Note agreement with D in the omission of *στι*. The reading of F τῶν λόγων is found in (I) 247^{iscr}. In Tert *adv Praxeas* § 21 one MS has *sermonem*, the rest *sermones* or *sermōnes meos*. It is not easy to see why the scribe of F should have made any alteration if he had τὸν λόγον before him.

vi 27 The agreement of Clement with N in omitting τὴν βρώσιν after ἀλλὰ, renders it possible that his variation in the order of the words at the beginning of the verse may be connected with the similar variation in that MS.

40 An instructive verse. Clement agrees exactly with D b.

44 Cp. Ephr *Diat* (Moes. p. 137) "No man can come to me, except my Father, which hath sent me, draw him unto himself (cod. B has *unto me*)." On this Resch (*Aussere Parallelt ad loc.*) says: "Der Zusatz: ad ipsum bei Ephraem entspricht dem Zusammenhang wenig und ist jedenfalls unecht." Clement's support adds interest to the reading.

46 This quotation appears to confuse this verse with i 18; if it be referred to the latter place, it offers the only Greek evidence for the Latin reading *nisi*.

- vi 49 f. Οἱ μὲν οὖν τὸν οὐράνιον ἄρτον φαγόντες ἀπέθανον, ὁ δὲ τὸν ἀληθινὸν ἄρτον τοῦ πνεύματος ἐσθίων οὐ τεθνήσκειται. *Exc ex Theod* §13 (971).
- 51 Καὶ ὁ ἄρτος ^Α ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστίν ¹ ὑπὲρ τῆς τοῦ κόσμου ζωῆς. *Paed* i vi 46 (125).
- 'Επεὶ δὲ εἶπεν· Καὶ ὁ ἄρτος ^Α ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστίν... *Paed* i vi 47 (125).
- Ο δὲ ἄρτος ὃν ἐγὼ δώσω, φησὶν, ἢ σὰρξ μου ἐστίν... *Exc ex Theod* §13 (971).
- 53 'Αλλαχόθι δὲ καὶ ὁ κύριος ἐν τῷ κατὰ 'Ιωάννην εὐαγγελίῳ ἐτέρως ἐξηνεγκεν διὰ συμβόλων, Φάγεσθέ μου τὰς σάρκας, εἰπὼν, καὶ πίεσθέ ² μου τὸ αἷμα. *Paed* i vi 38 (121).
- Φάγεσθέ μου, φησὶ, τὴν σάρκα καὶ πίεσθέ ² μου τὸ αἷμα. *Paed* i vi 42 (123).
- ...σάρκες αὐταὶ καὶ αἷμα τοῦ λόγου, τουτέστι κατάληψις τῆς θείας δυνάμεως καὶ οὐσίας. *Strom* v x 66 (685).
- 55 Τὸ αἷμά μου γὰρ, φησὶν ὁ κύριος, ἀληθὴς ἐστι πόσις. *Paed* i vi 36 (119, 120).
- vii 16 Καὶ, 'Η διδαχὴ ἡ ἐμὴ οὐκ ἐστιν ἐμὴ, ὁ κύριος λέγει, ἀλλὰ τοῦ πέμψαντός με πατρός. *Strom* i xvii 87 (370).
- 18 'Επὶ δὲ τῶν κλεπτόντων, 'Ο δὲ ἀφ' ἑαυτοῦ, φησὶ, λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ. *Ibid.*
- Καὶ, 'Ο μὲν ἀφ' ἑαυτοῦ λαλῶν ³ τὴν δόξαν τὴν ἰδίαν ζητεῖ, φησὶν ὁ κύριος, ὁ δὲ ἐγγιγῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν ^Α ἀληθὴς ἐστι καὶ ἀδικία οὐκ ἐστὶν ἐν αὐτῷ. *Strom* i xx 100 (377).
- 38 'Επειδὴ δὲ ἐστὶν ὁ λόγος πηγὴ ζωῆς βρύουσα καὶ ποταμὸς εἰρηται ἐλαίου κτέ. *Paed* i vi 45 (125).
- viii 12 [*Exc ex Theod* § 35 (978).]
- 23 [*Protr* iv 59 (52).]
- 24 'Εὰν γὰρ μὴ πιστεύσητε ^Α, φησὶν ὁ κύριος, ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν. *Strom* v xiii 85 (697).

¹ + ἦν ἐγὼ δώσω F (hiat P)
³ λαβὼν L

² φάγετέ...πίετέ utroque loco Klotz et Dind. (non v)

TISCH. vi v. 51, l. 15 Clem⁹⁶¹ Clem⁹⁷¹

p. 808, l. 9 *dele* Clem¹²⁵

l. 12 aeth]+Clem¹²⁵

- vi 49 Syr.crt has τὸν ἄρτον for τὸ μάννα, a reading also found in a conflate form in Dabe. These variations are obviously due to the influence of v. 32.
- 51 In (125) the reading of M is unquestionably right. The agreement of Clement with 8D in the omission of δέ, and with a strong Neutral and early Western group in the latter part of the verse, is of great importance towards forming an estimate of the character of his text.
- 53 φάγεσθε...πίεσθε. So FM in both places: P is here missing.
- vii 16 The addition πατρός is also found in 33 l syr.hr.
- 18 The editors of Clement print ἀφ' ἑαυτοῦ λαβὼν, but no doubt this is a mere slip for λαλῶν. οὗτος before ἀληθὴς is not expressed by b e ff^{2*} syr.sin.
- 38 The passage quoted may perhaps be a reference to this verse punctuated in the old Western way. See Robinson *Passion of St Perpetua*, p. 98. Cp. especially the title of ■ section in the Speculum quoted there (*Corp. Script. Eccl. Lat.* xii, p. 700). 'Quod Dominus fons uitae nuncupetur.' I do not know to what passage the words ποταμὸς εἰρηται ἐλαίου can refer. The play on the words ἐλαίου and ἔλεος is common in Clement; cp. *Paed* ii viii 62 (205) and *QDS* § 29 (952).

viii 34 ff. Πᾶς μὲν οὖν ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν ^Α· ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα. ^Α ἐὰν δὲ ὁ υἱὸς ὑμᾶς¹ ἐλευθερώσῃ, ^Α ἐλευθεροί ἐσεσθε καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. *Strom* II v 22 (440).

Πῶς δὲ ἐλευθερον ἡ ἀκρασία καὶ ἡ αἰσχρολογία; Πᾶς γάρ, φησὶν, ὁ ἁμαρτάνων δοῦλός ἐστιν ^Α [ὁ ἀπόστολος λέγει]². *Strom* III iv 30 (525).

44 Λέγει γὰρ ὁ κύριος· 'Τμεῖς ἐκ τοῦ πατρὸς ὑμῶν τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ, ὅτι ψεύστης ἐστὶ καὶ ὁ πατήρ αὐτοῦ. *Strom* I xvii 85 (368, 369).

...θηρία ἀνδρείκελα κατ' εἰκόνα τοῦ πατρὸς αὐτῶν τοῦ λίχνου θηρίου. *Paed* II i 7 (168).

56 'Ηγαλλιάσατο γάρ, φησὶν, ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν. *Exc ex Theod* § 18 (973).

ix 34 ...κὰν ἐν ἁμαρτήμασιν ᾗ γεγεννημένος. *QDS* § 39 (38) (956).

x 1 ff. 'Αμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτῃς ἐστὶ καὶ ληστής· ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ^Α ποιμὴν ἐστὶ τῶν προβάτων. τοῦτοφ ^Α θυρωρὸς ἀνοίγει. *Strom* v xiii 86 (698).

[*Strom* VII xvii 106 (897).]

2 ...ποιμένα ἑαυτὸν προβάτων λέγων. *Paed* I ix 84 (148).

7, 9 Ἐἵτα ἐπεξηγούμενος ὁ κύριος λέγει· 'Εγὼ εἰμι ἡ θύρα τῶν προβάτων. *Strom* v xiii 86 (698).

'Εγὼ γάρ εἰμι ἡ θύρα, φησὶ πον. *Protr* I 10 (9).

"Ὅθεν ὅταν ἐπῇ· 'Εγὼ εἰμι ἡ θύρα, τοῦτο λέγει κτέ. *Exc ex Theod* § 26 (975).

8 Ναὶ φασι γεγράφα· Πάντες οἱ πρὸ τῆς παρουσίας τοῦ κυρίου κλέπται εἰσὶ καὶ λησταί. *Strom* I xvii 81 (366).

Πάντες οὖν οἱ πρὸ κυρίου κλέπται καὶ λησταί. *Strom* I xvii 84 (368).

'Αλλ' οἱ μὲν κλέπται πάντες καὶ λησταί, ὥς φησιν ἡ γραφή. *Strom* I xxi 135 (400).

[*Strom* I xvii 87 (369); v xiv 140 (733).]

11 Ταύτη καὶ τὸν ἀγαθὸν ποιμένα ὁ ἀγαθὸς ἀπέστειλεν θεός. *Protr* xi 116 (89).

"Ἐσθ' ὅτε οὖν ποιμένα ἑαυτὸν καλεῖ καὶ λέγει· 'Εγὼ εἰμι ὁ ποιμὴν ὁ καλός. *Paed* I vii 53 (129).

1 ἡμᾶς L

2 seclusi

Tisch. VIII v. 34, l. 4 Clem⁴⁴⁰] + et⁵²⁵ x v. 8, l. 2 Clem^{366, 388}] Clem^{366, 368, 400} 1. 5 Thdot^{clem 077}
αποδιδοναι (επιδιδοναι)] Clem¹⁴⁸ επιδουσ Thdot^{clem 986} επιδιδοναι

viii 34 ff. The two omissions in this verse are of more than usual interest; with regard to the τῆς ἁμαρτίας, non-interpolation would perhaps be the more correct term; the words are omitted in syr. sin in addition to D b. καὶ ἡ ἀλ. κτέ. in (440) is added from v. 32. It is strange that the editors have not seen that ὁ ἀπόστολος λέγει, which is not wanted after the φησὶν, is an incorrect gloss referring the quotation to Rom vi 16.

44 The Sahidic should be added to Tischendorf's authorities for the insertion of ὑμῶν after ἐκ τοῦ πατρὸς.

x 8 As Tischendorf points out, Clement appears to support the insertion of πρὸ ἐμοῦ. He seems to have omitted ἦλθον; this omission is perhaps supported by *Quaestiones ex nouo Test.* ii 34 (Migne xxxv 2400) where fuerunt is twice found in place of uenerunt.

11 Clement has ἀγαθός six times, the right reading καλός only once: the persistent

Τούτων γὰρ μόνον ὁμολογεῖ ἀγαθὸν εἶναι ποιμένα· μεγαλόδωρος οὖν ὁ τὸ μέγιστον ὑπὲρ ἡμῶν, τὴν ψυχὴν αὐτοῦ, ἐπιδιδούς. *Paed* i ix 85 (148).

Ἄ γὰρ ἀγαθὸς ποιμὴν τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. *Paed* i xi 97 (156).

Ἄ γὰρ¹ ἀγαθὸς ποιμὴν τὴν ψυχὴν ἂ τίθησιν ὑπὲρ τῶν προβάτων. And lower down, οὗτος ἐστὶ ποιμὴν τε καὶ νομοθέτης ἀγαθός. *Strom* i xxvi 169 (421).

x 11 f. Οὐ γὰρ εἰσι τέλειον προνοητικοί, ὥσπερ ὁ ἀγαθὸς ποιμὴν, ἀλλὰ μισθωτῶ παραπλήσιος ἕκαστος τὸν λύκον ὀρώντι προσιόντα καὶ φεύγοντι καὶ οὐ προθύμῳ τὴν ψυχὴν ὑπὲρ τῶν ἰδίων προβάτων ἐπιδίδουσι. *Exc ex Theod* § 73 (986).

16 Ἔστιν δὲ καὶ ἄλλα, φησὶν ὁ κύριος, πρόβατα, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης. *Strom* vi xiv 108 (794).

Καὶ γενήσονται, φησὶν, οἱ πάντες μία ποίμνη καὶ εἰς ποιμὴν. *Paed* i vii 53 (129). [*Strom* i xxvi 169 (421).]

27 Τὰ δὲ ἐμὰ πρόβατα τῆς ἐμῆς ἀκούει φωνῆς. *Strom* vi xiv 108 (794).

30 Ἐγὼ καὶ ὁ πατὴρ ἐν ἐσμεν. *Exc ex Theod* § 61 (984).

xi 25 See on xiv 6.

43 f. Καὶ τῷ θενωτί, Λάζαρε, εἶπεν, ἔξιθι· ὁ δὲ ἐξῆλθεν τῆς σοροῦ² ὁ νεκρός. *Paed* i ii 6 (101).

xii 13 Cp. Mt xxi 8 Δρεψάμενοι, φησὶ, κλάδους ἐλαίας ἢ φοινίκων οἱ παῖδες ἐξῆλθον εἰς ὑπάντησιν κυρίῳ καὶ ἐκέκραγον λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαβὶδ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. *Paed* i v 12 (104).

35 See on i 5.

iii 4 f. ...καὶ τοὺς πόδας ἐνιπτεν αὐτῶν σαβάνῳ περιζωσάμενος ὁ ἄνθρωπος θεὸς καὶ κύριος τῶν ὅλων. *Paed* ii iii 38 (190).

Καὶ αὐτὸς ὁ σωτὴρ ἀπονύπτων τοὺς πόδας τῶν μαθητῶν... *Paed* ii viii 63 (206).

33 Πάλιν οὖν αὐτοὺς παιδία καλεῖ· φησὶ γὰρ· Παιδία, ἔτι μικρὸν μεθ' ὑμῶν εἰμί. *Paed* i v 13 (105).

1 ὁ γὰρ (Lowthius)] οὕτω γὰρ ὁ L 2 σοροῦ F γῆς M (hiat P)

TISCH. XIII v. 33, l. 2 Clem^{105. 972}] Clem^{105. 792} (cf et⁵⁵⁶ ολιγον ετι)

change of order which accompanies the change of epithet should be noticed. While he twice quotes *τίθησιν*, two passages (148 and 986) seem to point to ■ reading *ἐπιδίδωσιν*: some support is thus lent to *διδωσιν* N^{*}D (c d vg Aug in Joh xlvii 5 dat: b tradet: mm (Bianchini) tradat: syr. sin "giveth").

x 16 Most of the Latin Versions (but not d) insert the copula before *unus pastor*: Tisch. does not notice the variant, and I know of no other Greek evidence for the insertion.

27 Resch *ad loc.* quotes from *Hom Clem* iii 52 (Migne ii 145) τὰ ἐμὰ πρόβατα ἀκούει (cod. O ἀκούουσι) τῆς ἐμῆς φωνῆς.

xi 43 ἔξιθι. Cp. syr. sin "Come forth, come out."

xii 13 [With the statement that 'the children' went to meet the Lord with boughs of 'olive,' compare *Dial. of Timothy and Aquila* (Anecd. Oxon. Class. Series pt. viii p. 71 ed. Conybeare) ὅτι δὲ τὰ νήπια, λέγω δὴ οἱ παῖδες τῶν Ἑβραίων, ἀπάντησιν αὐτῷ ἐποίησαντο μετὰ κλάδων ἐλαίων λέγοντες τὸ Ὡσαννὰ, κ.τ.λ.

That Tatian's Diatessaron introduced 'the children' at this point is clear: comp. Ephraim's comm. (Moes. pp. 27, 207), 'The children were saying, Peace in heaven and glory in the highest'; 'Rebuke the children (the right reading) that they hold their peace.' Compare also *Acta Pilati* A. I. 5 ff. (Tisch. *Evng. Apocr.* 2nd ed. pp. 218 ff.) J. A. R.]

iii 4 f. With *περιζωσάμενος* cp. the reading of Δ in v. 4 *περιεζωσεν*.

Τεκνία, φησιν, ὀλίγον ἔτι μεθ' ὕμῶν εἰμι, ὁ διδάσκαλος. *Strom* III xv 99 (556).

Αὐτός ἐστιν ὁ εἰπὼν Τεκνία, ἔτι μικρὸν μεθ' ὕμῶν εἰμι. *Strom* vi xii 104 (792).

xiv 2 Εἰς γὰρ παρὰ κυρίῳ καὶ μισθοὶ καὶ μοναὶ πλείονες κατὰ ἀναλογίαν βίων. *Strom* iv vi 36 (579).

6 Ὅδὸς ἐστὶν ὁ κύριος. *Protr* x 100 (79).

Ἀλήθεια δὲ αὕτη περὶ ἧς ὁ κύριος αὐτὸς εἶπεν¹. Ἐγὼ εἰμι ἡ ἀλήθεια. *Strom* i v 32 (335).

Ὁ δὲ λόγος τοῦ θεοῦ, Ἐγὼ, φησιν, εἰμι ἡ ἀλήθεια. *Strom* v iii 16 (653).

Διὸ καὶ φησιν ὁ κύριος Ἐγὼ εἰμι ἡ ζωή. *Exc ex Theod* § 6 (968). Cp. xi 25.

Ὅτι μὲν οὖν αὐτὸς ἕτερος ἦν οὗ² ἀνέληπεν δῆλον ἐξ ὧν ὁμολογεῖ Ἐγὼ ἡ ζωή Ἐγὼ ἡ ἀλήθεια. *Exc ex Theod* § 61 (983).

8 [QDS § 23 (948).]

23 Ἀλλ' ἐνδὸν ὁ κρυπτός ἐνοικεῖ πατὴρ καὶ ὁ τοῦτου παῖς. *QDS* § 33 (954).

26 [*Protr* ix 85 (71).]

27 Ἀγάπην ὑμῶν δίδωμι τὴν ἐμήν. *QDS* § 37 (956).

xv 1 f. Καὶ δὴ αὐτὸς περὶ αὐτοῦ³ σαφέστατα ὁ κύριος⁴ ἐκφαίνει... ὀπηνίκα εἰπὼν Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν, εἰτα ἐπήγαγεν πάλιν Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρων⁵ καρπὸν αἶρει αὐτὸ, καὶ πᾶν τὸ καρποφορὸν καθαίρει ἵνα καρπὸν πλείω φέρῃ. *Paed* i viii 66 (138).

Ἀμπελος δὲ ὁ κύριος ἀλληγορεῖται. *Strom* i ix 43 (341).

...οὐκ ἔστι κλῆμα τῆς αἰεὶ ζωῆς ὑπερουρανίας ἀμπέλου. *QDS* § 37 (956).

15 ἵνα τις ἀκούσῃ παρὰ τοῦ κυρίου. Οὐκέτι ὑμᾶς δούλους, ἀλλὰ φίλους λέγω. *Strom* vii xii 79 (879).

[*Ecl Proph* § 33 (998).]

xvi 7 ...paracletum, de quo dominus dixit: Nisi ego abiero, ille non ueniet. *Adumbr in 1 Pe* i 12; *Zahn Forsch* iii 80 (1006).

27 ...αὐτὸς... ὁ κύριος... λέγων. Αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφι- λήκατε. *Paed* i iii 8 (102).

xvii 2 Cp. v 26 ...τὸν θεὸν τὸν... μόνον ζωῆς αἰωνίου ταμίαν, ἦν ὁ υἱὸς δίδωσιν ἡμῖν παρ' ἐκείνου λαβὼν. *QDS* § 6 (939).

3 [*QDS* § 7 (939).]

11 Πάτερ ἄγιε, ἀγίασον αὐτοὺς ἐν τῷ ὀνόματί σου. *Exc ex Theod* § 9 (969).

1 εἶπεν (Sylb.)] εἰπὼν L 2 οὗ (Sylb.)] ᾧ L 3 αὐτοῦ FM (hiat P) 4 ὁ κύριος (Sylb.)]
οὓς M οὓς F (hiat P): forsitan legendum ὁ υἱὸς 5 φέρον F φέρων M (hiat P)

TISCH. xv v. 2, l. 1 aliq (2°)] + Clem¹³⁸ cod M

xvi v. 7, l. 5 Clem^{int} 996] Clem^{int} 1006

xiv 2 παρὰ κυρίῳ. Resch *ad loc.* has collected considerable patristic evidence for the reading παρὰ τῷ πατρὶ, which is not noticed in Tisch.

27 While the form of Clement's words is taken from this verse, the context shows that he is thinking rather of xiii 34: hence the substitution of ἀγάπην for εἰρήμην. Resch *ad loc.* refers to xv 9 f.

xv 1 f. Clement's agreement with *a* against *D* and other Latin evidence in these verses is very marked. The *fructiferum* of *a q* Novat probably represents τὸ καρποφορὸν of *D*, but the reading of *d*, *quod* (not *qui* as Tisch. quotes) *fructum adferet*, perhaps points to a participle having originally stood in the Greek text. Resch *ad loc.* refers to this verse *QDS* § 29 (952) τὸ αἶμα τῆς ἀμπέλου τῆς Δαβὶδ.

15 Resch *ad loc.* draws attention to the similarity of this quotation to Const vi 21 (Migne i 968) οὐκέτι γὰρ, φησί, λέγω ὑμᾶς δούλους, ἀλλὰ φίλους.

xvii 11 Resch *ad loc.* refers the quotation in (969) to v. 17 and adduces it as evidence for an

ii

11, 22 [*Exc ex Theod* § 36 (978).]

12 [*Protr* x 94 (76).]

17 See on v. 11.

19 [*Strom* v x 66 (686).]

21—23 "Οτι δὲ καὶ δίκαιος ὁ αὐτὸς θεὸς, οὗ μοι χρὴ πλείονων ἔτι λόγων τὴν εὐαγγέλιον τοῦ κυρίου παραθεμένῳ φωνῆν. ἔνα μὲν αὐτὸν λέγει· "ἵνα πάντες ἐν ὧσι, καθὼς σὺ, πάτερ ἐν ἐμοὶ κἀγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν, ἵνα καὶ ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας. κἀγὼ τὴν δόξαν ἣν ἔδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν καθὼς ἐγώ ἡμεῖς ἐν ἐγώ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοὶ, ἵνα ὧσι τετελειωμένοι εἰς ἐν. *Paed* i viii 71 (140).

23 Καὶ πάλιν ὁ αὐτός· Καὶ ἡγάπησας αὐτοὺς καθὼς ἐγώ ἡγάπησας. *Paed* i iii 8 (102).

24—26 "Οτι δὲ ὁ αὐτὸς μόνος ὢν θεὸς καὶ δίκαιός ἐστιν ὁ αὐτὸς καὶ μόνος ὄντως¹ ἐν τῷ αὐτῷ μαρτυρήσει κύριος εὐαγγελίῳ λέγων· Πάτερ, οὓς ἔδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὧσι μετ' ἐμοῦ, ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου. πάτερ δίκαιε, καὶ ὁ κόσμος ἐγνώσκει σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνω καὶ ἐγνώσαν ὅτι σὺ με ἀπέστειλας, καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνώρισω. *Paed* i viii 71 (140).

xix 17 'Αλλ' οὐ κεκάρπωται ὡς ὁ κύριος· μόνον ἐβάστασε τὰ ξύλα τῆς ἱερουργίας ὁ Ἰσαὰκ, ὡς ὁ κύριος τὸ ξύλον. *Paed* i v 23 (111).

34 [*Exc ex Theod* § 61 (984).]

36 f. Κάθηται δὲ μέχρι συντελείας ἵνα ἴδωσιν εἰς δὴν ἐξεκέντησαν. ἐξεκέντησαν δὲ τὸ φαινόμενον δὴν σὰρξ τοῦ ψυχικοῦ. Ὅσπου γὰρ αὐτοῦ οὐ συντριβήσεται, φησί. *Exc ex Theod* § 62 (984).

xx 22 [*Exc ex Theod* § 3 (967).]

29 Μακάριοι τοῖνυν οἱ μὴ ἰδόντες ἐγώ καὶ πιστεύσαντες. *Strom* ii ii 9 (433).

xxi 3 [*Paed* iii x 52 (285).]

4 f. Ἐν γοῦν τῷ εὐαγγελίῳ, Σταθεῖς, φησὶν, ὁ κύριος ἐπὶ τῷ αἰγιαλῷ πρὸς τοὺς μαθητάς—ἀλιεύοντες δὲ ἔτυχον—ἐνεφώνησέν τε· Παιδία, μή τι ὕψον ἔχετε; *Paed* i v 12 (104).

9 ...στοχαζόμενοι τῆς ἀληθοῦς εὐτελείας ἣν μοι δοκεῖ καὶ ὁ κύριος αἰνίξασθαι τοὺς ἄρτους εὐλογήσας καὶ τοὺς ἰχθύας τοὺς ὀπτοὺς οἷς κατευώχησε τοὺς μαθητάς. *Paed* ii i 13 (172).

1 ὁ αὐτὸς καὶ μόνος ὄντως] Haec uerba forsitan omittenda sunt ut e prioribus repetita

Tisch. xix v. 36, l. 2 Thdot^{clem} 974] Thdot^{clem} 984
v. 25, l. 4 a fin Clem⁹⁹⁹] Clem¹⁰⁰⁹

xx v. 22, l. 5 Thdot^{clem} 958] Thdot^{clem} 967

Alexandrine addition of πάτερ ἄγιε in that verse. It appears more reasonable to suppose that Clement is quoting v. 11 and that the substitution of ἀγίασον for τῆρησον is due to a reminiscence of v. 17. Cyr Alex iv 983 (ed. Aubert) twice has τῆρησον for ἀγίασον in quoting v. 17.

21—26 The length and general accuracy of the quotation renders it probable that Clement was not relying solely on his memory. He gives no support to the peculiar readings of D, and differs six times from BD: his text comes very near that of L, from which MS he differs only in the addition of καὶ before ὁ κόσμος in v. 21, ἔδωκα for δέδωκα in v. 22 (1°) and twice in v. 24, and in the singular reading κἀκεῖνοι in v. 25. With this last cp. *d isti* and *syr. sin* "and those have known."

ACTS.

i 7 Διὰ τοῦτο οὐδὲ τοὺς καιροὺς ὥρισεν οὗς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, ἵνα διαμένῃ κατὰ τὰς γενεὰς ὁ κόσμος. *Strom* iii vi 49 (534).

24 = xv 8 (καρδιογνώστης) [*Strom* v xiv 96 (704); vi xii 101 (790).]

ii 41 Κάν ταῖς πράξεσι τῶν ἀποστόλων εὖροις ἂν κατὰ λέξιν· Οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν. *Strom* i xviii 89 (371).

v 3 ff. Φασὶ δὲ οἱ μύσται λόγῳ μόνῳ ἀνελεῖν (sc Μωυσέα) τὸν Αἰγύπτιον, ὥσπερ ἀμέλει ὕστερον Πέτρος ἐν ταῖς πράξεσι φέρεται τοὺς νοσφισαμένους τῆς τιμῆς τοῦ χωρίου καὶ ψευσαμένους λόγῳ ἀπεκτείνας. *Strom* i xxiii 154 (413).

vi 2 Ἐλεγον δὲ οἱ δώδεκα προσκαλεσάμενοι τὸ πλῆθος τῶν μαθητῶν· Οὐκ ἀρεστον ἐστὶν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ θεοῦ διακονεῖν τραπέζαις. *Paed* ii vii 56 (202).

vii 22 "Ὅθεν ἐν ταῖς πράξεσι πᾶσαν σοφίαν Αἰγυπτίων πεπαιδευθῆναι φέρεται. *Strom* i xxiii 153 (413).

x 10-15 Ὅτι δὲ ἀπέιχετο καὶ Πέτρος· ἄλλ' "Ἐπεσεν ἐπ' αὐτὸν ἔκστασις, ὥς¹ ἐν ταῖς πράξεσι τῶν ἀποστόλων γέγραπται, καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον καὶ τι σκεῦδος ἀτέτταρσιν ἀρχαῖς ἐκδεδεμένον ἐπὶ τῆς γῆς· πάντα τὰ τετράποδα καὶ τὰ ἐρπετὰ τῆς γῆς καὶ τὰ πτηνὰ τοῦ οὐρανοῦ ἐν αὐτῷ· καὶ ἐγένετο φωνὴ πρὸς αὐτόν· "Ἀνάστα καὶ θύσον καὶ φάγε. Πέτρος δὲ εἶπεν· Μηδαμῶς, κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν κοῖνον καὶ ἀκάθαρτον. καὶ ἡ φωνὴ πάλιν πρὸς αὐτόν ἐκ δευτέρου· "Α ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοῖνον. *Paed* ii i 16 (175).

34 f. Ναὶ μὴν καὶ ὁ Πέτρος ἐν ταῖς πράξεσιν, Ἐπ' ἀληθείας καταλαμβάνομαι, φησὶν, ὅτι προσωπολήπτης οὐκ ἔστιν ὁ θεὸς, ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτόν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστίν. *Strom* vi viii 63 (772).

1 ὡς supra lin. manu Arethae P

TISCH. x v. 11, l. 5 a fin καθιεμ.] + cf Clem supra v. 13, l. 4 etc.] + Clem¹⁷⁵ ἀναστα καὶ θυσον
v. 35, l. 1 etiam] + Clem¹⁷² l. 2 dele Clem¹⁷²

It is remarkable that Clement nearly always names the Acts when quoting from it or referring to it. The only exceptions are an allusion to i 7 in (534), one to xvi 3 in (802), and two quotations (vi 2; xv 23, 28 f.) in (202): the quotation of xxvi 17 f. in (372) follows almost directly after one of xvii 22 ff., in introducing which the Acts is named. This fact, together with the length and general accuracy of the quotations, suggests that in the case of the Acts Clement usually referred to his codex, and did not trust to his memory.

vii 22 D* has *πασαν την σοφίαν*, as has Chrysostom once; but d has *omni sapientia*.
x 10-15 *πηγὰν ὁ πετεινὰ* is also found in Clement's quotation of Le xii 24. The agreement of *ἀνάστα* with d (the Greek is wanting) vg and other versions should be noticed.

xv 8 See on i 24.

23,28 f. Οἱ δὲ αὐτοὶ οὗτοι ἀπόστολοι τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς ἐπιστέλλοντες, ἔδοξεν, ἔφασαν, τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλεον ἐπιθέσθαι ὑμῖν βάρος πλὴν τῶν¹ ἐπάναγκες², ἀπέχεσθαι εἰδωλοθυτῶν καὶ αἵματος καὶ πνικτῶν καὶ τῆς πορνείας, ἅ ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε. *Paed* II vii 56 (202).

28 ... καθ' ὑπεξαίρεσιν τῶν δηλουμένων κατὰ τὴν ἐπιστολὴν τὴν καθολικὴν τῶν ἀποστόλων ἀπάντων σὺν τῇ εὐδοκίᾳ τοῦ ἁγίου πνεύματος τῇ γεγραμμένῃ³ μὲν ἐν ταῖς πράξεσι τῶν ἀποστόλων, διακομισθεῖσι δὲ εἰς τοὺς πιστοὺς δι' αὐτοῦ διακονούντος τοῦ Παύλου· ἐμήνυσαν γὰρ ἐπάναγκες ἀπέχεσθαι δεῖν εἰδωλοθυτῶν καὶ αἵματος καὶ πνικτῶν καὶ πορνείας ἅ, ἐξ ὧν διατηροῦντας⁴ ἑαυτοὺς εὖ πράξειν. *Strom* IV xv 97 (606).

[29 Codex Bezae etc. Τοῦτο βραχέως ἢ γραφὴ δεδήλωκεν εἰρηκυῖα· Ὁ μισεῖς, ἄλλω οὐ ποιήσεις. *Strom* II xxii 139 (503).]

xvi 3 Αὐτίκα ὁ Παῦλος τὸν Τιμόθεον περιέτεμεν διὰ τοὺς ἐξ Ἰουδαίων πιστεύοντας. *Strom* VI xv 124 (802).

ii 16 ff. Φέρεται δὲ κὰν ταῖς πράξεσι τῶν ἀποστόλων καὶ ἐν ταῖς Ἀθήναις κηρύξας τὸν λόγον. *Strom* VI xviii 165 (826).

18 ... φιλοσοφίαν... τὴν Ἐπικουρείον⁵, ἧς καὶ μέμνηται ἐν ταῖς πράξεσιν τῶν ἀποστόλων ὁ Παῦλος. ... ἀλλὰ καὶ οἱ Στωϊκοί, ὧν καὶ αὐτῶν μέμνηται κτέ. *Strom* I xi 50, 51 (346).

22 f. ... καθὼ καὶ ὁ Λουκᾶς ἐν ταῖς πράξεσι τῶν ἀποστόλων ἀπομνημονεύει τὸν Παῦλον λέγοντα· Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ· περιερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὐρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο· Ἀγνώστω θεῷ. δὴν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. *Strom* V xii 82 (696).

22—28 Ὁ Παῦλος ἐν ταῖς πράξεσι τῶν ἀποστόλων ἀναγράφεται λέγων πρὸς τοὺς Ἀρεοπαγίτας· Δεισιδαιμονεστέρους ὑμᾶς θεωρῶ· διερχόμενος γὰρ καὶ ἱστορῶν τὰ σεβάσματα ὑμῶν εὐρον ἅ βωμὸν ἐν ᾧ ἀνεγέγραπτο· Ἀγνώστω θεῷ. δὴν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται ἅ προσδεόμενός τις, αὐτὸς δὸς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα· ἐποίησέ τε ἐξ ἐνὸς ἅ πάν γένος ἀνθρώπων κατοικεῖν

1 τῶν P τῶν F 2 ἐπ' ἀνάγκης habuit P ut uid. sed pr. man. in ἐπάναγκες correctum est

3 τὴν γεγραμμένην et infra διακομισθεῖσαν J. B. Mayor

4 διατηροῦντες L

5 ἐπικούριον L

xv 29 It is clear from (202) and (606) that Clement did not find the negative "golden rule" in the codex of the Acts. In (503) he may very well be quoting Tobit iv 15. But see Resch *Agrapha* pp. 95 f., and Lake in the *Classical Review* for April 1897 pp. 147 f.

xvii 23 With *περιερχόμενος* in (696) cp. *d circumambulans* (D has *διερχ. vg practeriens*). In (696) Clement has the usual *ἀναθεωρῶν*, but in (372) *ἱστορῶν*: D has *δις-τορῶν*. The καὶ before βωμὸν is also omitted by the Sahidic and Bohairic versions.

ἐπὶ παντὸς προσώπου τῆς γῆς, ὁρίσας προστεταγμένους καιροὺς καὶ τὰς
ὀροθεσίας τῆς κατοικίας αὐτῶν, ζητεῖν τὸ θεῖον εἰ ἄρα ἅ ψηλαφήσειαν ἅ
ἡ εὐροίην¹ ἂν, καίτοι οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντος. ἐν
αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν ἅ, ὡς καὶ τινες τῶν καθ' ὑμᾶς
ποιητῶν εἰρήκασιν· Τοῦ γὰρ καὶ γένος ἐσμέν. *Strom* i xix 91 (371, 372).

xvii 24, 25. Διδασκαλικώτατα ἄρα ὁ Παῦλος ἐν ταῖς πράξεσι τῶν ἀποστόλων, Ὁ θεὸς ὁ ποιήσας τὸν
κόσμον, φησί, καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς κύριος
ὑπάρχων οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ οὐδὲ ὑπὸ χειρῶν ἀνθρω-
πίνων θεραπεύεται ἅ προσδεόμενός τινος, αὐτὸς διδοὺς πᾶσι πνοὴν καὶ
ζωὴν καὶ τὰ πάντα. *Strom* v xi 75 (691).

xxvii 17 f. Ἀπέστειλα οὖν διὰ τοῦτό σε εἰς τὰ ἔθνη ἀνοῖξαι, φησὶν, ὀφθαλμοὺς αὐτῶν, τοῦ
ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ ἅ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ ἅ
θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις
ἅ πίστει τῇ εἰς ἐμέ. *Strom* i xix 92 (372).

1 εὐροίαν L

xvii 27 Clement's agreement with D Iren int 197 (v. ii, p. 64 ed Harvey) in substituting
the neuter for τὸν θεόν is worth noticing. In the *Classical Review* for June
1897, Prof J. B. Mayor says on this passage: "ἂν is merely a dittography of
the preceding syllable, and ὑπάρχοντος is a scribe's corruption to suit the pre-
ceding genitive." But it should be noticed that ὑπάρχοντος is found in E and
one Lectionary.

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